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# THE ONYX

The Black Student Voice of Northeastern University



## INSIDE

- URBAN LEAGUE CONVENTION
- SPECIAL FRESHMAN SECTION
- HISTORY OF THE ONYX
- NEW DIRECTOR AT INSTITUTE
- AND MORE

SEPTEMBER  
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## Dear Brothers and Sisters:

Welcome to Northeastern, the home of educational life challenges, the biggest of which is developing confidence in one another. Without confidence in yourself and fellow students, no goals, however personal, can be achieved; no missions can be accomplished.

Confidence electrifies the stimulating and motivating forces essential to the survival of productive students, particularly black students at a white university such as Northeastern University. As it stands, confidence can turn obstacles into stepping-stones. It is a main ingredient in the recipe of success.

You will benefit and feel wholly functional, if you understand your purpose and pursue it with positively directed energies, energies which turn hard workers into effective workers. You must be effective. In being ineffective, you defeat yourself.

Northeastern has maze-like pro-

cedures that can make students cry. Hassles students encounter range from the financial aid office, to that universal call: "I.D. please?". You will be confronted with politics in every classroom and in every bathroom.

As students, you should be a body of order openly and distinctly communicating will all other bodies of order. Truly, and in its many forms, there is no thing so powerful as the voice. Wisely applied, the voice lights the darkest of situations. Since Northeastern is your university, you should freely and comfortably voice your opinions uninhibitively. At times with professors, you may have problems which, if not voiced and dealt with, will grow and multiply. Northeastern and Boston alike can be extremely pressurizing . . . and hot and cold!

As there is a bit of adult in every child, there is a bit of Boston in every Northeasterner. On its students, Boston's internal pro-

blems have deep-rooted effects. If you are unaccustomed to urban environments, prepare yourself for another one of life's many changes. If you are familiar with city life, you may like Northeastern all the more, and its black community, a stone's throw away.

Well, Brothers and Sisters you are here. This is Northeastern. There are no luxuries, no gravy trains. Your varied backgrounds should enlighten you more as a group, rather than separate you because of ideological differences. These four steps may help make Northeastern easier for you: (1) Believe in yourself. (2) Know what you want. (3) Be willing to pay the price. (4) When opportunity comes, take it!

And remember, confidence is the key! Good luck at Northeastern.

Managing Editor,  
Brian-Keith Johnson  
79LA

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# Boston plays host to Urban League convention

The National Urban League held their 66th Annual Convention in Boston's Sheraton Hotel beginning Aug. 1, and for five days more than 8,000 people, black and white, attended the exhibitions, conferences, parties and lectures.

Many business officials and national appointed and elected officials took active roles at the convention and supported the Urban League's "goal to continue the fight for equal opportunity for blacks in America."

The list of American statesmen who took part in the convention is impressive and long—Sen. Edward M. Kennedy, Sec. of State Henry Kissinger, Sen. Edward Brooke, Rep. Yvonne Burke, HUD Sec. Carla A. Hills, Mayor of Los Angeles Thomas Bradley and many more.

The Onyx brings to you many of the speakers and their valuable messages.

## PATERSON DELIVERS POWERFUL MESSAGE

by J. Monroe Harris

"We will not be satisfied with small steps. We have to make giant strides as quickly as we can."

That message was conveyed by Basil A. Paterson, current vice-chairman of the Democratic National Committee recently during the 66th annual conference of the National Urban League. It was estimated that 8,000 delegates from around the country attended the four-day convention.

Concentrating specifically on faults of representation of blacks, Mr. Paterson of New York City, indicated that "the right to representation has never meant anything to blacks." The basic question is how to make it a right. Rights mean nothing unless they are exercised, he said.

Mr. Paterson said that "brothers and sisters who can't go to conventions, but who worry about basic things, like jobs," are the ones who suffer most from lack of representation and participation. Young people es-

pecially suffer because they can't find a job or return to school if they want," he added.

"Many of the people who say that the system doesn't work are the ones who have not tried it," the former New York State Senator said. "It provides 'the greatest benefits for the greatest numbers,'" he said.

Commenting on the concept of a coalition black party, Mr. Paterson, who is also president and chief executive officer of the Institute for Mediation and Conflict Resolution of New York said that in a predominantly black local area, a third party can work. "Nationally it may be self-defeating," he said.

State and local black political parties that have been successful include the Mississippi Freedom Democratic Party, formed in 1964; the South Carolina Progressive Democratic Party in 1964; the National Alabama Democratic Party in 1968 and the Peace and Freedom Party in 1968. Black political parties go back to 1864 when the National Equal Rights



Basil A. Paterson

League was established.

In general, blacks today don't vote the same way that their mothers and fathers did, Mr. Paterson indicated. He cited as an example when blacks moved to the Democratic Party and Franklin D. Roosevelt because most blacks were laborers.

It is the "wisdom of blacks to move in the direction of those that have offered them the most," Mr. Paterson stressed.

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# JORDAN CALLS FOR CORPORATE ALLIANCE FOR BLACK PROGRESS IN AFRICA

By Calvin Allsop

After recently returning from racially troubled South Africa, Vernon E. Jordan, executive director of the National Urban League (NUL), urged American corporations with investments in that region to come together in a joint declaration called the "corporate alliance for black progress."

Delivering a keynote speech during the league's 66th annual conference in Boston last month, Jordan said the declaration could have a strong effect on the government and could "lead to some changes."

The declaration would include four major points.

The first is a moratorium on new investments, intentionally breaking the petty apartheid laws by ignoring nuisance segregation; the second would set minimum standards of social responsibility each company would pledge itself to; the third would refuse to invest in "homeland areas" that are the cornerstone of the apartheid policy and the fourth would contain a "formal" statement of disagreement with the apartheid policy.

The 35-year-old Atlanta, Ga. native, former executive director of the United Negro College Fund, told the attending NUL members and guests that there is a need for a national youth employment program.

Components of the program, Jordan said, would include establishment of



Urban League Executive Director, Vernon E. Jordan

the right of young people to jobs and training, elimination of aged-based discrimination, a youth employment agency at the federal level, massive job creation programs to put young people to work, an Urban Conservation Corps. and action by the private sector.

Jordan, also a member of the board of directors of organizations like the American Revolution Bicentennial Commission, the John Hay Whitney Foundation, the National Multiple Sclerosis and the National Conference of Black Lawyers, turned next to the upcoming elections.

"We (NUL) have a slogan—76 in '76, which means that our goal should be getting 76 percent of eligible blacks to register and vote." That turnout would

better the national average and would assure blacks of having a powerful voice in determining national policies, the 1960 Howard University graduate said.

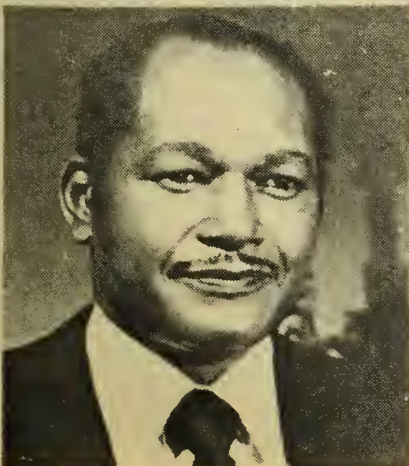
Jordan also appealed to the two major parties and candidates not to make busing and "manipulative racial code words" an issue in the campaign and to "publicly back school desegregation and peaceful compliance with the law."

Executive director of the league since 1972, Jordan has received honorary degrees from Brandeis University, Morris Brown, Wilburforce, and Tougaloo Universities, to name a few.

He resides in Hartsdale, N.Y. with his wife Shirley and daughter, Vickee.

## "RIGHT TO SAFE COMMUNITY"—BRADLEY

by Connie Haith



Mayor Thomas Bradley

The "Right to safe communities" was Los Angeles, Calif. Mayor Thomas Bradley's topic at a morning session during the Urban League Convention, recently held in Boston.

Bradley, voted first black mayor of Los Angeles in 1973, told the audience, "The right to safe communities, is a subject of great personal concern to me, and, I am sure, to each one of you. For without safe communities all the freedoms and rights promised for 200 years become a mockery."

Mayor Bradley said the physical characteristics of a safe community are:

"A community free of murder, theft, robbery and rape; a community in which it is possible to take a walk after dark without fear of mugging; a community in which it is not necessary to put bars on one's windows and triple locks on doors; a community with responsive law enforcement to protect and serve citizens."

According to Bradley, most black or low-income communities don't follow the description of what a "safe community" should be. "And unfortunately it is all too true that these

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communities, especially black communities, suffer the ravages of crime and social injustice out of proportion to their number and size in our nation," added Bradley.

Bradley explained how the flight to the suburbs by some businesses and industries, has effected many neighborhoods and communities in Los Angeles.

"As these firms left, they took thousands of jobs, often too far away for the black employees to follow. The abandoned buildings became attractive nuisances, and encouraged vandalism and destruction. This added to a process of blight and deterioration that had an effect upon the businesses which remained," he said.

"The losses through vandalism and fear of crime at night caused most of the theaters and other places of entertainment to close," he continued. "Businesses and homes must install iron bars and gates on their windows to be sure their belongings will not be ripped off during the night," he said.

On vandalism in schools he said, "Some schools have become worse than jungles, unsafe for teachers or students, unfit for human habitation and unhealthy for a learning environment."

He said gang killings are another deteriorating factor in neighborhoods of most cities. "Such neighborhoods thus become like war time 'no man's land.' A place of terror and fear for old and young alike. The reasons for the increase in crime, was another subject matter he discussed. He said thousands turn to crime because they have no jobs.

"Among blacks unemployment is double the national average—and among black youths 16-25 years-old, it

is as high as 40 percent."

"Many can't find jobs because the companies fled to escape the crime. Others can't get a job because they can't read well enough to follow simple instructions. They can't read because they were dropouts or failed in school. Many failed in school because of a lack of motivation or early direction and guidance from home, from parents who were failures before them," he said.

"During the past 10 years, at least four presidential commissions were appointed to study crime, violence and disorder. Their conclusions were that the heart of the problem of violence in this country is the urban poor.

"The National Commission on the Causes and Prevention of Violence, chaired by Dr. Milton S. Eisenhower, said that 'Safety in our cities requires nothing less than progress in reconstructing urban life'."

The President's Commission on Law Enforcement and Administration of Justice, chaired by Attorney General Nicholas Katzenbach, stated flatly that it had "No doubt whatsoever that the most significant action that can be taken against crime is action designed to eliminate slums and ghettos, to improve education, to provide jobs, to make sure that every American is given the opportunities and the freedoms that will enable him to assume his responsibilities."

Bradley said these two statements, have never taken the recommendations seriously. "We have listened to the rhetoric about the evils of the welfare system; and we have watched helplessly as the poor and the minorities turned from the ballot box with a hopeless shrug and sink deeper into their despair."

In addition to heeding the recommendations of the national commissions, he stressed the need for social justice.

"We must listen to what they have warned us concerning the need for reform of our existing criminal justice system. They have said that we must re-examine what we are presently doing, and ask ourselves if it is really working. And if it appears not to be, then they say we must be bold enough to make some changes in order to make the entire system operate as fairly and as effectively as possible," Mayor Bradley said.

"But not all the philosophical theories in the world, nor larger police agencies, nor all the rhetoric, will give us safe communities," he said. "They will come about only when we are realistic about the causes of crime, and when we demand responses that are more than platitudes. No community in this nation can be truly safe until all our citizens are safe... safe from the problems of unemployment and inadequate housing and poor educational opportunities, safe from discrimination and uneven justice."

Bradley said, we must demand from the leaders we vote for, "full and fair employment, quality education, decent housing and a commitment to cities and urban areas."

"And we must stand firm in our demand that those persons we help to elect to leadership in this country affirm these same goals. For only then will we see safe communities for ourselves and for our children. Only then will we see the rights we celebrate in this bicentennial year become reality for all Americans," he concluded.



Strolling through the exhibits hall was a favorite pastime.

# OFFICIAL RAPS NATIONAL HEALTH PLAN

by Connie Haith

"Apparently some of us don't believe in the right of health," said Dr. James G. Haughton at the National Urban League Conference in John B. Hynes auditorium.

Dr. Haughton, executive director of the Health and Hospitals Governing Commission of Cook County, Illinois, felt it was important to take a look at the question of national health insurance because it effects the quality of all our lives.

"In my view, he said, the passage of any national health insurance bill at this time would be a disaster, and with our present mal-distribution of services and misallocation of resources, national health insurance, enacted today, would be the emptiest of empty promises to millions of our people."

He also pointed out that a number of western European nations with almost 100 years of experience in financing health services through national health insurance are currently re-assessing their programs and considering alternatives.

The first objective according to Dr. Haughton's theory is "effective re-

source allocation" because most of our professional health manpower resources are only available to the middle-income and the rich.

"Providing financial incentives for the delivery of the most appropriate level of care consistent with the needs of the patient is the second objective" Dr. Haughton said.

According to Haughton, the declining number of practicing physicians has resulted in producing the emergency physician.

"As a result, hospitals which attempt to respond to community demands find themselves flirting with financial disaster," he added.

"Establishing a means of defining priorities nationally and locally and binding the national government to these priorities would be the fourth objective in improving our health care delivery system," Dr. Haughton said.

A fifth objective according to Haughton is to "apply mechanisms to control fraud and abuse and to assure acceptable standards of health care delivery."

The final objective Dr. Houghton said is to educate the American people to the fact that addressing the health

needs of people through "rational mechanism" should not be any more expensive than the current "irrational approaches."

Dr. Haughton's background in hospital administration has included the position of first deputy administrator of the Health Service Administration in New York; first deputy commissioner of the New York City Department of Hospitals and Medical Welfare Administrators, as well as other positions with New York health services.

His teaching credentials include appointments at Columbia University, Northwestern University, Roosevelt University, the University of Michigan and Yale University.

He has received The Humanitarian Award, the Image Award, an award from the League of Black Women in 1974, the Mary McLeod Bethune Award of Merit and has been honored by the National Council of Negro Women.

## FOR GUYS AND GALS



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# 'Oh, Henry!'

by Michael K. Frisby

Poor Henry.

Henry Kissinger came to Boston for the 66th Annual Conference of the National Urban League on Aug. 2, as the first U.S. Secretary of State to deliver a major Foreign Policy speech before a black audience.

But instead of receiving raves and applause for his speech, which castigated white minority regimes in Southern Africa, Kissinger insulted the crowd with his choice of words during the question answer period following his speech. The crowd responded by hooting and moaning, and Kissinger appeared hurt and befuddled.

Within minutes he scuttled off the stage not completely knowing what he had done, or said wrong.

Kissinger's troubles began when someone asked: 'why there are so few black Ambassadors?' Kissinger responded: "It serves nobody's purpose to employ persons unless they meet all of the qualifications." A loud moan came from the crowd.

The word "qualifications" for years has been a term used by whites to tell blacks that they can't have the job. Kissinger obviously didn't know this because he was confused at the crowd reaction.

With one strike already against him, Kissinger tried to regroup, and told the audience: "Look when we pick ambassadors we don't ask if they are black or white." As the crowd of 2400 stomped their feet in disbelief at what they had just heard, someone yelled, "Hey, who do you think you are talking to, we didn't just get off no boat." Kissinger again stood bewildered at the commotion he had caused with his choice of words. He decided he had had enough and strolled off the stage to a chorus of boos and laughter.

Why was the Secretary of State so unprepared to speak to a black audience, and efficiently answer their questions? That's the question that the media was asking the next day. Henry's blunders were on the front page of every major newspaper in the country.

Arthur A. Fletcher, a black assistant to President Ford, was a member of a panel discussion held the next night at the convention. Because he, like Kissinger, is a Republican, he could not escape the consequences of Henry's blunder. He was asked by Boston Globe Executive Editor Robert L. Healy, why Kissinger was so unprepared to speak to the black audience.

Fletcher said that if he had been called upon, he would have gladly briefed the Secretary of state on how to handle himself. Fletcher added: "I would have apprised him that above all when you come before this organization (Urban League) that has been interested in employment, employment, and more employment, for God's sake know how many brothers and sisters you've got employed in your shop."

Fletcher is President Ford's assistant for Urban Affairs and the highest ranking black in the White House. He also served as assistant secretary of employment standards in the Labor Department in the Nixon Administration.

Fletcher said he turned down an offer from Kissinger to become ambassador to Tanzania, because there are some things he wants to change in this country.

Not to be overlooked by Kissinger's inability to talk to blacks, was his policy speech which is not endorsed by the majority of the members of his own Republican party.

Sen. Hubert Humphrey, who was also a member of the panel discussion, and who is not known to defend Republicans often, said of Kissinger's speech, "He needs you blacks out there to support that speech. And he needs you out there to talk to Congress for support of that policy."

During his speech Kissinger began by saying: "History has linked America to Africa in a special bond. The heritage and the struggle of 23 million black Americans has inspired throughout this country a profound awareness of—and support for—the aspirations of the African peoples who seek their freedom and their future against great odds. In this generation the assertion of black nationhood in Africa has coincided with the new affirmation of equality, dignity, and justice in the United States. Americans know that the values their country stands for—peace, equality, economic opportunity, and national independence—are today being tested in Africa as nowhere else in the world."

Kissinger further discussed the African situation this way: "The former German colony of South-West Africa was a mandated territory of South Africa from 1920 until the United Nations terminated the mandate in 1966. Five years ago the International Court of Justice held that South Africa's continued occupation of Namibia was illegal. The United States supported both of those decisions, and voted for a UN resolution calling for South Africa to take specific steps toward Namibia's self-determination and independence by August, 1976. That

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# SECRETARY OF STATE HENRY KISSINGER BLUNDERS BEFORE N.U.L. CROWD

deadline is now upon us.

Progress in solving the Namibian problem has become imperative. A source of international discord for many years, Namibia, like Rhodesia, contains the seeds of greater conflict. With thousands of foreign troops north of the Namibian border and with intensifying warfare in Rhodesia, a far more volatile climate for violence exists in southern Africa. The risks of confrontation mount. Time is running out.

The United States strongly supports self-determination and independence for Namibia. We urge South Africa to permit the people and all the political groups of Namibia to express themselves freely, under UN supervision, and to participate in determining the future of their country. We support also a firm date for self-determination for Namibia. At the same time we urge the African groups concerned to approach negotiations in a spirit of conciliation. We are working actively in this direction.

We are convinced that a solution can be found protecting the interests of all who live and work in Namibia. Once concrete steps are underway, the U.S. will ease its restrictions on trade and investment in Namibia and provide economic and technical assistance to help that nation consolidate its independence.

The problem of South Africa itself is more complex. No one—including the responsible leaders of black Africa—challenge the right of white South Africans to live in their country. They are not colonialists; historically they are an African peo-

ple; they have lived on African soil for three hundred years. But South Africa's internal structure is explosive and incompatible with any concept of human dignity.

Racial discrimination is a blight which afflicts many nations of the world. But South Africa is unique in institutionalizing discrimination in an all-pervasive, enforced searation of the races which mocks any definition of human equality. The recent clashes in black urban townships and black universities in South Africa are a vivid expression of the frustration of black South Africans toward a system that denies them status, dignity, or political rights. The United States appeals to South Africa to heed these warning signals. The

United States, true to its own beliefs, will use all its influence to encourage peaceful change, an end to institutionalized inequality, and equality of opportunity and basic human rights in South Africa.

The new momentum of our policy in southern Africa has been welcomed by African leaders, of all political persuasions. It has found widespread support around the world. It has given heart to moderate leaders and friends of America. It is the best chance for peaceful solutions and for a secure and just future for Africa free of outside intervention.

There are grounds for hope. What is needed now is vision and courage among the groups and governments

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Demonstrators protest U.S. companies in South Africa.



involved—and in America public support and understanding for the course which we are pursuing. In this spirit, the United States appeals to all nations and parties involved to take rapid, responsible and cooperative steps and thereby spare countless thousands the agony and sacrifices that violence brings:

—We appeal to the current Rhodesian authorities to begin urgent talks for an independent Zimbabwe while the future of the white population can still be negotiated peacefully and guarantees are yet attainable. On this basis, let all Rhodesians, black and white, end the bloodshed and work together to create a new nation in which all races coexist and cooperate in peace.

—We appeal to the Republic of South Africa to recognize that the wind of change is again blowing through Africa. Let it end its increasing isolation and demonstrate its commitment to Africa by making a positive contribution to the humane evolution of the continent.

—We appeal to the black African nations of southern Africa to continue the statesmanlike effort which they have already begun. They have declared that peace and stability can only be built upon a settlement that takes account of the legitimate interest of all the groups and races involved. Let them help make these pronouncements a reality.

—And we appeal to the former colonial powers to use their valued, continuing ties to Africa to promote justice, peace, and economic progress for Africa, turning the legacy of the past into a proud and positive future.

Let all the nations and groups make a conscious and dedicated effort to overcome the hatred and distrust of generations. This cannot be easy. But to repeat the past is to perpetuate its anguish. Old injustices cannot be removed by accumulating new ones. At some point, the cycle of violence must be broken and the suffering ended. There will not soon come again an opportunity such as we now have.

#### **Economic Development**

The nations of Africa do not want to expend all their energies on the problems of southern Africa. No peoples have more earned the right to economic progress. None have a better prospect to realize their aspiration to economic development. America stands ready to cooperate with Africa on the long-term positive tasks of economic development. The

obstacles are vast—but so are the opportunities.

Africa is blessed with immense natural wealth. The ratio of population to resources is more favorable than in almost any other region of the developing world. And there is great potential for increasing agricultural productivity.

But development in Africa must also surmount great handicaps, some faced by developing nations everywhere, others unique to Africa.

**First, Africa is encumbered by a cruel legacy of history.** The continent is fragmented by frontiers drawn in the colonial period into political units that do not always produce a viable national economy. Tribal divisions often thwart the national cohesion and social organization needed for development. Spanning these states are regions of enormous extremes, from fertile and rich lands to poor and barren deserts.

**Second, Africa bears a crushing burden of poverty.** Eighteen of the world's 28 least-developed countries are located in Africa. Only seventeen percent of the people are literate. Out of every hundred infants born, 15 die before their first birthday; life expectancy is ten years less than average in the developing world and almost 30 years less than in the U.S.

**Third, Africa is the chronic victim of natural disaster.** Few regions are so subject to natural catastrophe. For example, drought in the Sahel on the southern edge of the Sahara desert, has become chronic; it is altering the ecology of western Africa and has expanded the desert, which now encroaches steadily into once-fertile lands producing famine and suffering.

**Fourth, Africa is dependent on the world economy to an extraordinary degree.** Many African countries rely almost exclusively on the export of one or two primary products for critical foreign exchange earnings. The world recession and declining raw material prices, together with rising prices for food and fuel, have hit the African nations harder than any other region of the world.

America has a stake in the economic development of Africa. A world in which half prosper while the other half despair, cannot be tranquil; a world which the majority of nations considers unjust is a world of instability, turmoil, and danger.

We have sought to respond to the challenges of African development in four ways:

First, to surmount the economic fragmentation that is the legacy of the colonial era the United States has supported efforts for regional cooperation within Africa. For example, we have offered our help to promote a more efficient regional transportation network in southern Africa. We have stressed the importance of regional cooperation to deal with the pervasive problems of Sahel. We believe that the African Fund proposed by President Giscard of France can be used to encourage other regional initiatives.

Second, to help Africa surmount its pervasive poverty, American trade and investment are crucial and they are rapidly expanding. But they are not enough, especially for the poorest countries. Our bilateral assistance programs are increasingly concentrated on the least developed countries and on such sectors as food, education, and population where the needs of the poor are greatest. Our requests to the Congress for development assistance for Africa are planned to grow substantially over the coming years.

Third, to reduce Africa's vulnerability to natural disasters, the United States is placing great emphasis on long-term development projects. The time has come for comprehensive international programs aimed at eliminating problems rather than engaging in relief efforts to ease their effects. Last May in Dakar we outlined a program for international cooperation to help the nations of the Sahel develop additional water resources, increase crop acreage by modern agricultural methods, and improve food storage facilities, all designed to make the Sahel less vulnerable to crises in the future.

Fourth, the United States has taken the lead in efforts to reform the global economic system for the benefit of the developing nations. We called for and made recommendations to the World Food Conference of 1974, to expand agricultural production worldwide. In United Nations meetings ever since we have set forth comprehensive proposals to accelerate development. As a result, several new institutions and mechanisms of cooperation have been created. We have proposed just means of improving the earnings potential of key raw materials. We have reduced trade barriers to the exports of many developing countries into the United States. We are paying special attention to problems of developing countries at the

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Multilateral Trade Negotiations now underway in Geneva. We have made proposals for a system of world food security. We are examining ways to help developing countries hard hit by increasing energy costs to improve their energy programs. All these initiatives have special relevance to Africa and bring particular benefits to it.

Economic development in Africa requires the cooperation of all the industrial democracies. No other group of countries—certainly not the socialist countries—is able to provide similar levels of technology, managerial expertise or resources. But the industrial democracies must coordinate their programs if they are not to dissipate resources and see their efforts overlap or conflict. This is why the United States has endorsed the imaginative proposal of President Giscard of France for a fund to organize and coordinate Western assistance efforts for Africa. And we are seeking within the Organization for Economic Development a more general coordination of development efforts among the industrial democracies.

Economic development is a long-term process. Manifestos, rhetorical assaults or wholesale programs to redistribute wealth are not the answer. Development depends above all on the sustained and substantial effort of the developing countries themselves. And it requires cooperation between industrialized and developing nations. Neither can impose solutions on the other. An atmosphere of rancor, extortion or unworkable resolutions undermines public support in the industrial nations whose effective contribution is crucial to development. Confrontation leads to retrogression for both the industrial and the developing world. Progress will be sustained only if it benefits both sides.

The choice we all face is between cooperation and chaos. America has made its decision. We will work with all nations in a constructive spirit to make our interdependence a period of unparalleled progress for all of mankind.

#### **African Independence**

The surest way to thwart all hopes for political and economic progress in Africa will be to permit the continent to become an arena in which outside powers contest for spheres of influence. Africa has only recently freed itself of great power rivalry. The clock must never be turned back.

The United States does not seek any pro-American block in Africa. We will accept and support the non-alignment

of all nations and groups. But we strongly oppose the efforts of any other nation that seeks to undermine African independence and unity by attempting to establish an exclusive, dominant position. African unity, integrity and independence are, and will remain, fundamental tenets of our policy.

We have heard it said that there is no need to fear foreign intervention in Africa; that, however successful non-African nations may prove temporarily, at some indefinite date in the future, African nationalism will reassert itself and expel the intruder. But let us not forget that it took generations to throw off colonial powers. The modern forms of intervention are much more refined and more difficult to remove. Those who are threatened or pressured from outside do not have the luxury of waiting for history; they must decide whether to resist or succumb. Advice which counsels adaptation and confidence in the verdict of the future and which pretends that freedom occurs automatically may sentence African nations to decades of outside interference and the entire continent to increasing great power confrontation.

There is no better guarantee against foreign intervention than the determination of African nations to defend their own independence and unity. Let us, therefore, not minimize the importance of the security problems that some African nations face. I cannot accept the proposition that black African nations do not have the same right as other nations to defend themselves against recognized dangers — especially when their neighbors have been heavily armed by the Soviet Union. We are determined to avoid unnecessary arms races. But when friendly nations like Kenya or Zaire make modest and serious requests for assistance to protect themselves against neighbors possessing substantial Soviet arms, we owe them our serious consideration.

The ultimate solution is for Africa to strengthen the institutions of its unity and thereby its capacity to insulate African problems from outside involvement. We welcome the efforts of those black African leaders who have specifically warned against great power involvement in the problems of southern Africa and who have asked the great powers to refrain from supplying individual factions. The United States supports this principle and will abide by it. The United States will do its utmost to help prevent a repetition of the factional and regional rivalries that made it possible for outsiders in Angola to replace a Portuguese army of occupation with a Cuban one.

We will vigorously support African unity, independence and integrity.

#### **America's Commitment**

Distant events touch our lives and our hearts—whether it is a drought in the Sahel, a civil war in Lebanon or an earthquake in China. In the modern age, our consciousness of each other is a moral as well as a practical reality. The future of races, nations, or continents, is shared.

That is why America's acceptance of global responsibilities is not an act of generosity, but a wise pursuit of the national interest. If we do not do our best to maintain the peace, it is not just the rest of the world but we, ourselves, who will suffer. If we fail to help those living in poverty and despair, the torrent of revolution and turmoil that will inevitably follow will affect us all. And if we flag in our effort to support the forces of liberty and human dignity we cannot long preserve our own freedom.

For two centuries the oppressed everywhere have known that the Declaration of Independence was addressed not just to Americans, but to all the world. Men and women deprived of freedom in other lands knew that it was an appeal not just to the conscience of this country, but to all mankind.

No group knows better than this one that justice must always be even-handed, that no moral end is served if the contest is defined as which group shall dominate the others. As we defend majority rule we must not neglect minority rights. As we promote economic development, we must never forget that economic progress is empty if it does not extend the area of human freedom.

Today one of history's great human dramas is being played out in Africa. There peoples cry out for liberty and economic advance. They will not be denied. The question is whether mankind has learned from its travail; whether the price of freedom must be paid in treasure and lasting hatred.

Let us pray it will not be so. Let us help the voice of reason to prevail in Africa. In so doing, we will have reflected America's own values in the world. And we will have taken a great step toward the goal of a true world community of brotherhood that remains our most noble vision."

Kissinger has restated America's policies towards Africa in his speech, but it is still unknown whether this is the beginning of a major new development, or the same thing he has been saying around the world since April. Only time will tell. And as the riots in South Africa intensify, and Rhodesia increases attacks on the guerrillas trying to free their country from white colonial minority governments, one thing Kissinger said stands out: "Time is truly running out."



# HUD SECRETARY OUTLINES BLOCK GRANT PROGRAMS

by Connie Haith

"The need to provide better solutions for improving local housing developments," was the topic when HUD Secretary Carla A. Hills spoke at a luncheon given by the National Urban League.

In her speech to more than 600 persons, Secretary Hills said, "What we do about local needs is what makes the difference." In addition to this she said, "Not enough people care," and for this reason housing developments in many cities are on a downward path.

There is a lack of commitment in housing goals, Sec. Hills said, but this doesn't mean there is a lack of concern. "We are prohibited from making judgements," she explained. The

power of review and refusal are two initiatives that HUD uses on most legislature, to prevent or pass various proposals.

The Ford Administration's block grant program which returns millions of federal dollars to local communities, was Hills' defense for helping blacks living in urban areas. The program, she said, is the best chance of working to ultimate goals. She attributed the success of this program to four principles:

1. Block grants which should be given preference over categorical grants.
2. Funding through local government which would ensure effective use of available funds and accountability.
3. Citizen participation be established as a rule rather than an exception.
4. Multi-year funding be established to allow communities to plan in-

telligently for effective returns.

Carla Hills is the third woman to hold a Cabinet position in the nation's history. Before she became the Secretary of HUD, she headed the Department of Justice Civil Division as the first woman in 40 years to serve as Assistant Attorney General.

She received her B.A. degree from Stanford University, after studying at Oxford University. She earned her LL.B. degree from Yale University Law School in 1958. At that time, she was admitted to the California State Bar, in 1959, serving as Assistant United States Attorney in Los Angeles from 1959 to 1961.

In reference to the National Urban League's theme this year (Towards A New Bill of Rights), Secretary Hills said, "This is the vehicle that will move our minorities and our poor towards your objective—a new bill of rights."



Displays in the Exhibition Hall were numerous during the convention.

Find out more about state and local government, Mr. Paterson urges blacks. It's easier to work in a smaller area, he said, where local talent and resources should be used for organization, mobilization and getting people registered.

Mr. Paterson also encourages young people to help push people out from political office if they have to. Some officials get the "disease of politics—they don't want to move over," Mr. Paterson said. Some lose some of the enthusiasm for helping the community

when they move up, he said. "We need greater youthful participation in government."

The future of black progress?

Mr. Paterson indicated that whites have a stake in black progress. "We have to educate white folks to the realities of this world. When we do that, they will join us."

Besides being a member of the Democratic National Committee, Mr. Paterson is a lawyer and a partner with the firm of Paterson, Michael, Dinkins and Jones. He is a member of the

board of editors of the New York Law Journal and has done extensive work in the area of labor dispute settlements.

In 1967 he was selected by the Eagleton Institute of Politics as one of the two outstanding men in the New York State Legislature. In addition, he has served as a visiting professor at City University in New York and New York State University and served as an adjunct professor at Fordham University's graduate school of education.



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# Harriet Tubman House offers helping hand

by Connie Haith

One hundred and twenty years ago, a black woman escaped from slavery and spent the rest of her life helping others escape from the "pains" and "chains" of bondage via the Underground Railroad.

Today, a beautiful new building stands in her honor, at 566 Columbus Ave., Boston. The Harriet Tubman House is named after former slave Harriet Tubman, who believed in helping other blacks that needed assistance.

The "new" Harriet Tubman House and the "old" Harriet Tubman House, at 25 Holyoke St., carry on the same tradition of "offering a helping hand."

The Harriet Tubman House originated in 1906, when six community conscious ladies—Julia O. Henson, Cornelia R. Robinson, Annie W. Young, Fannie R. Contine, Jestina Johnson, Sylvia A. Fern and Hybernina Waddell purchased a brownstone building on Holyoke Street.

This house provided living quarters for black college students, who were barred from living in the dormitories on the local college campuses because of their color at the turn of the century.

Living accommodations were also provided for professional entertainment groups, and soldiers on leave from World War I. The house was maintained and supported by community residents.

In 1960, the Tubman House came under city government control, and was incorporated into the United South End Settlement (U.S.E.S.), under the direction of Kenneth Brown.

A move was soon initiated to build a new Tubman House.

"One of the fears we had after the new Tubman house was built, was that people wouldn't use it because it looked so nice," said Brown, executive director of U.S.E.S. since 1967.

But Brown said that because the building is new and attractive, they have been receiving many requests for office space.

Brown had hoped that some of the space at the Tubman House, would be used to set up public agencies, however this plan did not work out. "Partly because we didn't get the HUD money that was going to help us institute that system," he said.

The U.S.E.S., a merger of five settlement houses, was established in 1959.



Portrait of Harriet Tubman

U.S.E.S. operates programs from the South End House at 20 Union Park, the Children's Art Center at 36 Rutland St., the South End House at 48 Rutland St., the old Harriet Tubman House and the new Harriet Tubman House.

Many of the services provided at the new Tubman House, were drafted from original programs of the old Tubman House, which were updated.

The new Tubman House operates a child development program, which covers Family Day Care, as well as an after-school care program. The program allows parents with children to work, without the worry of paying a baby sitter.

The older adults program, serves hot lunches to the elderly in the cafeteria in the new Tubman House. A mobile service unit picks up the elderly and takes them shopping or to clinic appointments. In addition, they receive counseling by social workers at the agency.

A Manpower staff makes sure that minority persons are employed on local construction jobs. They have been guaranteed contracts to hire minorities by the City of Boston.

And, the Local Development Corporation, which helps minority businesses to get staffs, has been in exis-

tence for three years. Among the people they have assisted are restaurants, service stations, contractors, a riding academy and a trucking company.

The U.S.E.S. also runs these programs:

—**A Family Life Program** located in a large family apartment in the Cathedral Development, does a great deal of counseling with individuals and families. Also, they conduct group sessions with young people, participate in adult discussion groups and conduct a weekly shopping trip.

Family workers visit families in their homes as well as in the office. They assist them in obtaining all benefits they are entitled to from the Department of Public Welfare or other institutions, i.e. Foodstamps, Social Security benefits, etc.

Videotape is frequently used in rap sessions when teens discuss the implications of the de-segregation efforts in the public schools or tape the conditions within the development.

Finding jobs for teenagers and young adults, development of leadership among young people and opening new channels of communication are among the efforts of the bi-lingual, multi-racial staff.

Individual services are also provided

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to families living in other low/moderate income developments such as Roxse, Methunion, T.D.C., Grant Manor and Rutland Housing.

The program is funded with a Title XX contract with the Department of Public Welfare.

**-A Community Security Program**, funded with a Law Enforcement Assistance Agency (L.E.A.A.) contract, operate from an apartment within the Cathedral Development and a front desk within the Senior Citizen building.

Here coverage is provided 12 hours a day. The staff, consisting of 5 full-time and 2 part-time persons, does a great deal of outreach to tenants. Home visits, patrolling hallways, escort services for Senior Citizens demonstration of new security equipment, Identiguard Engraving of valuables, improvement of environmental conditions are some of the security program's activities.

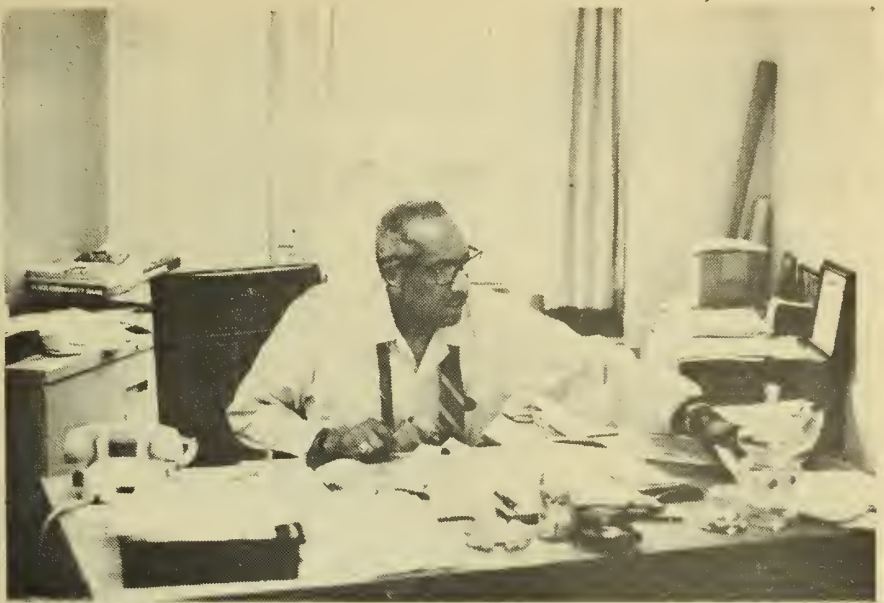
Direct communication with the Boston Police Department has resulted in the assignment of a full-time foot patrolman in the development.

Since the start of the program, the number of reported crimes, particularly on Senior Citizens, has been reduced very substantially.

**-Children's Art Center.** The Children's Art Centre, designed in 1918 as a studio-workshop, is located in a small, self-contained building at 36 Rutland Street.

Its tall and arched window-doors open to an enclosed courtyard.

The Center teaches awareness of beauty not only in museums or galleries, but also in our immediate environment. Colorful murals, collages, and drawings decorate the walls of the Center. Most impressive are the 6-8 feet paper mache figures which tower over the children.



Ken Brown Busy at Work

Classes are conducted mornings and afternoons for children, adults and even senior citizens. They include tempera, ink, pastels, crayons, sculpture, pottery, wood carving, kite making, puppets, block-printing and silk-screening.

The participants often go on field trips to the studios of local artists, visit art exhibits, galleries, and other cultural events.

**-Chinese Youth Services**, provide to Chinese youths, particularly immigrants, counseling, tutorial programs, social and recreational activities, and workshops on a variety of subjects.

When two young people active in the C.Y.S. program, were attacked by a group of young people in a Charlestown housing project, one person died in the melee. The C.Y.S. staff organized the Tam Brothers Defense Fund to finance the legal defense for the youngsters.

Efforts to establish a youth center

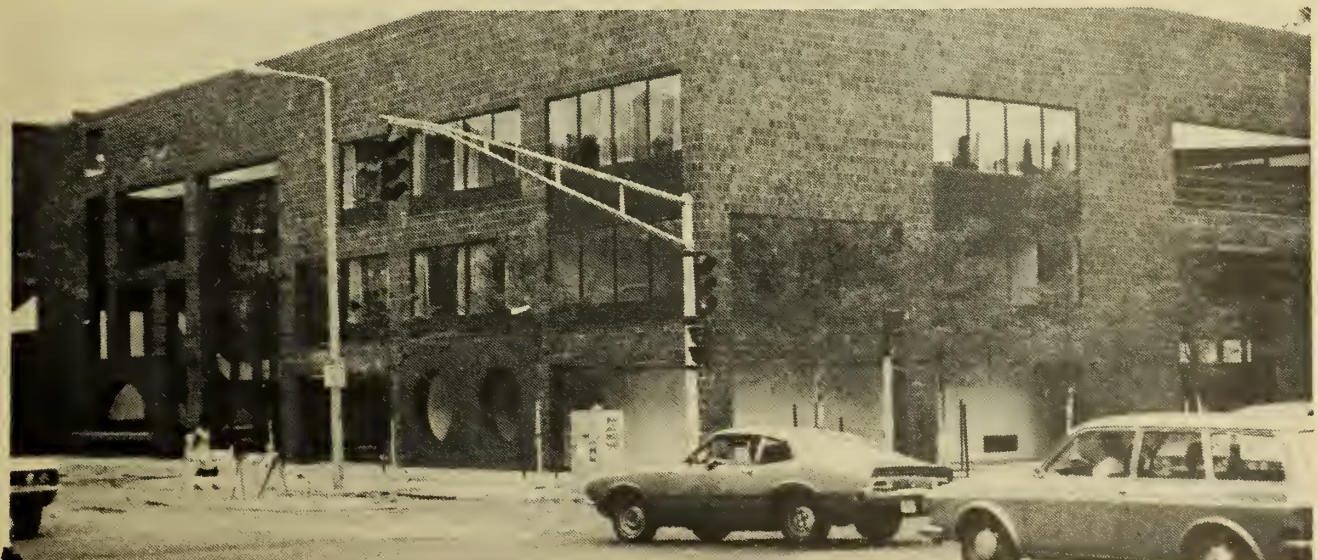
for young people with problems not served by existing agencies, continue. Several proposals have been submitted to private and governmental funding sources.

**-Camp Hale NOW.** Each summer, 140 boys from diverse racial and economic backgrounds spend 4 weeks in the mountains of Center Sandwich, New Hampshire. They sail, swim, go on overnight canoe trips, participate in nature activities, survival and pioneering programs and other camp activities, which help them to become self sufficient persons.

Besides having fun, the camp program stresses leadership development, the dignity of Man, and the contribution made to our society by people from a variety of racial and economical backgrounds.

Two winterized cabins, have provided fun during the snow season to dozens of groups from the settlement.

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Outside View of Harriet Tubman House



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Cross country skiing, hiking through the snow, and skating on the lake have attracted outside rentals as well.

Brown noted that despite the many successful programs in operation, the real hardships that have to be faced today are cutbacks in Human Services. "This is due to strict regulations that are coming out of Washington, the State and the City," he said.

"The Human Service field is under considerable pressure to maintain the kind of services that communities and neighborhoods need," Brown said.

Speaking about the future of the New Tubman House, Brown said, "One of the things we look forward to is upgrading this whole area." He feels that this has happened already. "I think everybody has some feel for this building just because its attractive from the outside."

In addition he said, "I suppose the main thing is that the building is being used."



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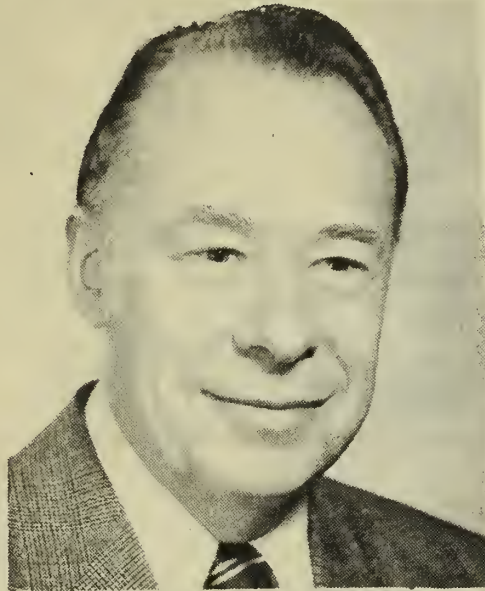
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# President Ryder welcomes black freshman class



Welcome to Northeastern University. We are delighted that you have chosen Northeastern as the institution where you will undertake your college study and wish you every success in making the always difficult transition between secondary school and university life.

We recognize, as should you, that the freshman year is a key adjustment period for all entering students and that it can be, for Black students, a particularly trying experience as they relate to a predominantly White institution in the predominantly White city of Boston.

I ask you to face this challenge boldly and in doing that, as have so many Black students before you, allow Northeastern University to influence and change you while you influence and help change Northeastern so that it becomes a stronger institution through your presence on campus.

We stand ready to provide you with the resources of this great University. We hope that you will aggressively seek out assistance of the wide variety of offices on campus that can work with you in facing your problem situations: the Office of Student Affairs, the strong counseling services available to you through the African-American Institute, your teachers and advisors, the Office of the Dean of your college, to name a few.

Again, welcome to Northeastern University. We look forward to providing you with a rich, rewarding educational experience, one that we hope will allow you to look back in the decades ahead with pride in this University.

Sincerely,

A handwritten signature in cursive script that reads "Kenneth G. Ryder".

Kenneth G. Ryder  
President



The Quad is a good place to meet new people, relive old acquaintances and rap about things.

# WELCOME CLASS OF '81

By Melanie White and Anthony Jenkins

Now that you, as freshmen, have incorporated yourself into Northeastern University's dorms, activities, organizations, etc., the school and the surrounding Roxbury community should be explored and exploited to your full advantage.

N.U. is the nation's largest private institution. Total enrollment of students in the undergraduate and graduate levels is close to 40,000. Full-time undergraduate students number approximately 15,225.

Located in a thriving college area, Northeastern is only minutes away from Boston University, the Berklee School of Music, Simmons College and Boston State College.

Former NU student, Harold Hunte described dormitory life this way: "Blacks and whites really got along well in my dormitory. There were a few people who weren't really receptive to having black people around. I really think that there are some people everywhere who just can't deal with other people—the loners who don't know how to get along; who don't know how to be nice."

Campus life does not only involve living in the dormitory—it means being anywhere near campus. The residential streets near the University are full of students. Many upperclass students live in apartments in the university area.

As a freshman, dorm life can be interesting and fun. Most of the students are living on their own for the first time. This will have a greater impact on them academically and socially than they realize.

Dormitories include White Hall, Stetson East and West, Speare Hall and Smith Hall. The co-ed dorms like White, Speare and Smith Hall are excellent examples of how "liberal" it is at Northeastern.

Security in the dorm area is something everyone should pay strict attention to, due to the fact that Northeastern is in one of the higher crime areas of the city. Crime within the dormitories though, is very minimal. Gymnasiums and parties are spots where thieves thrive, so taking extra caution with belongings is recommended.

Popular student attractions are the student lounge and the cafeteria in the rear of the Ell Student Center building, the benches in the 'quad,' and the Grill at the African-American Institute on 40 Leon St. Pubs like the Rathskellar in the Ell Center, the Cask 'n Flagon and the Punter's Pub, both on Huntington Avenue, are good bets for an evening or daytime drink.

The nine basic day colleges offer a wide range of programs for the student. Cooperative education is a catalyst for the student to get ahead

after graduation. As some graduates have expressed:

"The thing I like best about Northeastern is co-op. Not only does it give you money, which I desperately need, but it gives you a break and it gives you experience. Northeastern students have a pretty good idea what the job market looks like in their major I realize what the job market looks like because I've been out there ever since I was a sophomore," said Hassan Adeeb.

"We have some really good opportunities. I know one of my schoolmates is actually running one department at Gillette. So that's an accomplishment. And he's only in his junior year," said Marcia Codling.

Counseling and tutorial programs at the African-American Institute, can be of great help for everyone.

A staff of three counselors and one administrative assistant, provide help in the areas of academics, career planning and personal life. Every student is assigned to a counselor who acts as a liaison to other university offices and departments, and assists students in selecting graduate programs and schools which best suit their specific needs.

Robert Awkward, a '76 graduate says of the Institute: "... They have a great tutorial program—the best I

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# Four views on how to be successful

by Karen Stanton

The idea of becoming a "success" has been inculcated into our values since kindergarten, with the key to that nebulous kingdom, of course, being a college degree.

But, according to some recent Northeastern graduates who have obtained some degree of success in their varied positions, there may be a lot of truth to that theory.

It was the general consensus of those interviewed, Ileen Dotson, '74, Barbara Mayo, '76, George Rowland, '73, and Ted Thomas, '74, that a college education is what you make of it. They also agreed that the thought of four or five years at Northeastern may seem like a long time, but it goes only too fast, without a moment to waste.

Ted Thomas, a founder of The Onyx and its first editor-in-chief, is presently working on his Master's thesis in sociology at N.U., and plans to start work toward his doctorate in that field this fall. Thomas recalled that his first year was a time of great adjustment and of learning about himself.

"Actually, I think the problem I faced and others like me faced, was developing an independent discipline or a set of criteria for studying," he said.

Noting the marked difference between his high school and college instructors' attitudes toward studying, Thomas said, "A lot of us came from high schools where discipline was inflexible. Here you studied only if you wanted 'to get over.'"

Peer pressure to "party" can also be a deterrent to studying, Thomas said. "Partying can be good when used as an energy release rather than the thing to do. And there's a lot of peer pressure to do that."

Developing socially and culturally were important aspects of the freshman year for Thomas, including developing friends.

"I'd advise freshmen to gradually look for friends that suit your personality . . . not meaning to develop cliques, but you shouldn't have to compromise your values. If you don't have that (values), then they can give you a set.

"If you come in shaky, then you should try to find a group that can help

you build new values and new strengths."

On the cultural level, Thomas said, Northeastern has the ability "... to hit you all at once with all that white society can use against you: white bureaucracy, government, the whole division of power . . . and the whole liberal/conservative views."

From experience Thomas said the feeling is like "being hit with a power hammer," but adds that students have, and students can, survive it.

"To comeback, you have to use yourself; you have to reassess your goals and maintain them, in spite of the onslaught, and at the same time, find other black students to strengthen your own ideas."

On mixing studying and partying in any number of combinations (lots of studying and no partying; no studying and lots of partying, or some of both), Thomas advises that each student use his best judgement.

"People in general have a sense of what's good for them. Some individuals have certain aptitudes who can do a little studying and get over."

No matter what one's capabilities, "Academics should be the single most important thing. The social extension should only function as a complement component," Thomas said.

However, Thomas concedes that social outlets can act as a motivating factor to some students. "If you have some problems with school because you feel alone, then it might be good to join a fraternity or sorority, or other activity."

Like all the other graduates interviewed, Thomas didn't stay in the same major he started out in his freshman year.

"I started out as a psychology major, but changed because there was just an incredible amount of people in psychology then.

"I switched to journalism, but I always thought I'd go back to one of the humanities; but I thought I'd need a good sense of writing to develop a certain set of skills because I knew I was going to grad school."

Even though it may not be necessary to know exactly what you want to do the rest of your life, that first year, Thomas said, "You should at least be heading in some direction.

"It's good to go into something you



Ileen Dotson

might consider as a career and apply yourself to that.

"Everyone (or almost everyone) has an experience their freshman year that carries over for the rest of their academic life, in one way or the other.

"I got a letter from the academic dean that told me I was in serious academic trouble. At that time I guess I was into chasing sisters and drinking wine.

"Actually the letter made me angry because I knew I could do the work. There was a lot of politics in the air then. We were serious about pulling black people together, and I knew I would be USELESS to that, if I didn't know how to approach different things." At that point, Thomas stopped fooling around.

Ileen Dotson, also a founder of The Onyx and at one time its advertising manager, recently graduated from Columbia University with a joint Master's Degree in business administration and journalism.

Ileen agreed that a lot of time can be wasted unless you know how to handle yourself.

"You don't have the time to waste," Ileen said. "It's so easy to fall into the ol' setback . . . the Northeastern syndrome. There are priorities that you have to set. You have the rest of your life to have fun."

Ileen, who is presently working in consumer services for the marketing department of the New York Bank (Citibank), emphasized how important the first year in college can be.

"I know there are a lot of courses you don't want to take, but six years later, or at some point, you'll see that those kinds of things are instrumental to your development."

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Ileen came to N.U. with the idea that she wanted to be a writer, and discovered that she had a knack for management as well.

"You never have any set ideas of what you want to do. Journalism for me was an immediate way to use my writing skills and I thought business would be a way for me to develop management skills."

Ileen said she learned one important lesson during her academic career. "Nobody's going to do anything for you. Everything I've done, I've had to do myself. My advice is to learn as much as you can and take it slow."

As far as extracurricular activities are concerned, Ileen said she feels that they can add to an individual's skills.

"I'm in a profession that's team oriented," she said. "I know that other people depend on what I'm doing . . . working on those types of activities teach you how to work in groups; they provide that kind of stimulus and personality growth."

"People out in the real world, the working world, look at your achievements and the type of person you are. They like to see that type of thing (activities)."

All students encounter problems and ruts along their academic career, but Ileen feels that not knowing how to manage one's time can be serious.

"People tend to let their social life dominate, they have too much freedom. Unfortunately, they don't know how to control themselves, they can't handle that freedom in a mature and grown-up way. It even happens to older people who come to college."

During her graduate studies at Columbia, Ileen said she didn't have too much free time, but she managed to belong to several organizations, including the American Marketing and American Finance Associations and the John J. Masters Speech Society, as well as the Black Business Students Association.

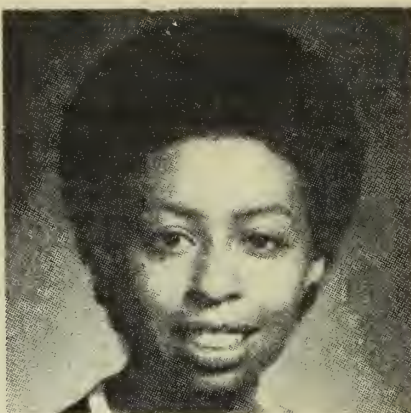
Barbara Mayo, 23, who graduated from N.U. this past June, agrees that the first year can pose a lot of new and sometimes difficult situations.

"I think the main thing is you're away from home, you're meeting a lot of new friends and there's a tendency to goof off, especially in the spring. A lot of kids won't go to classes and won't study, but you really can't do both."

Barbara, who is working in the Financial Management Training Program at General Electric (G.E.), in Lynn, said she found it easier to go to class.

"If you just go to class and take decent notes," she said, "then you're not completely lost."

Barbara said she think it's impor-



Barbara Mayo

tant that entering students think four or five years ahead of themselves before deciding what they want to do the rest of their lives.

"I would tell (freshmen) to do the best they can. A lot of students are satisfied with doing a minimum amount of work. It may be great to say now, 'I got a 'C', but in five years, the job recruiters aren't going to be impressed with get-over grades."

Originally from Washington, D.C., Barbara started as a speech and hearing major at Northeastern, but changed to finance. She has had several co-op jobs in financing, including with the Federal Deposit Insurance Corporation (FDIC) in New York and the U.S. Dept., of Transportation office in Cambridge.

At G.E., Barbara studies department budgets and compares them with actual manufacturing costs. "I analyze why (the department) is over or under budget, and I am responsible for forecasting manufacturing activity for the next month."

Barbara's job is part of a management training program in which she will spend two-years working for various departments throughout the country.

The program also includes a weekly class in financing and accounting as it pertains to G.E. After she finishes the program, she said, she thinks she would like to return to Washington D.C. permanently.

Because she changed majors, Barbara cautions the entering college student about making a hasty decision about their own majors.

"Take a major that's relevant; recruiters aren't looking for someone with a B.A. in psychology or sociology. I recommend they consider engineering or business administration . . . something that can get them a job."

"A few years ago, because you were black, you might have been able to make it; now those businesses have already filled their quotas . . . the job market is tight and the black student has to prove he's qualified even more."

Generally, Barbara said she could only advise incoming freshmen to "do the best you can."

George Rowland is staff specialist for minority affairs with N.U.'s Co-operative Education Department. A '73 graduate, Rowland said that most students will find there is a place and time for everything.

"Things have changed since I was a freshman, but there're the same adjustments we all have to go through: academics, social, personal, they all interact."

"Academics are the most important thing, but that doesn't mean you neglect a social life. Because of the pressures you have to deal with, you need an outlet."

With that in mind, Rowland added that sometimes a social life can be "overemphasized."

"You can have a good social life and still take care of business . . . you don't have to go out Friday, Saturday and Sunday."

On personal adjustments, Rowland feels that freshman year is the time to get those settled. "Freshman year, you don't have as many responsibilities. You're thinking: Do I really want to be here? What about my major? . . . You find all these things out sophomore year. That's when you start thinking: I should be about business now. That's why I think the second year is the hardest."

Like the other graduates, Rowland said he feels there is a place for participation in extra-curricular activities.

said he feels there is a place for participation in extra-curricular activities.

"Extra-curricular activities can provide great training. It can teach you how to be very comfortable with people, how to talk on the telephone, and it helps people to get ready for later life. In the business world, half your life is spent in meetings. It also helps you to learn how to deal with groups of people."

Rowland also changed his major after his freshman year, and advises

Continued on p. 23



George Roland



# The African-American Studies Department

by J. Monroe Harris

Economic problems, poverty and health care, diseases, nutritional habits and studies of African regions are some of the many interesting subjects contained in courses to be offered for the coming 1976-77 school year by the Northeastern African-American Studies Department.

Incoming freshmen and upperclass students alike, may have trouble deciding which course or courses they would like to take. It's understandable.

The department has a great deal to offer the academic community of Northeastern by providing an in-depth analysis and perception of key issues, contributions, and historical importance of black Americans.

Since becoming accredited in 1974, the department has added knowledgeable staff members and courses which have provided black students with more awareness about themselves, their heritage and problems in the world around them.

Prof. Ramona H. Edelin serves as chairperson, and the department has four other full-time instructors including Prof. Holly Carter, Dr. William McLaurin, Prof. Nyangani and Dr. Stanlake Samkange. Willa Mae Burnett is assistant to the chairperson.

Thirteen part-time persons are also on the teaching and administrative staff. The department offices are located at 11 Leon St., on the fourth floor, diagonally across from the African-American Institute.

Northeastern University is located minutes away from the heart of the black community, so that in combination with the courses offered, the department provides a well-rounded understanding of the "black experience." Gregory Ricks, former director of the African-American Institute, has said: "A student in Boston has access to anything he wants to learn—that he never really needs to leave the Boston area."

The famous Elma Lewis School for



Prof. Ramona H. Edelin

African American Artists, located at 122 Elm Hill Ave., helps persons develop their theater talents. Several black Northeastern students have worked there on co-op assignments.

In the African studies department, there are a total of 49 courses to be offered during the academic year, all worth four quarter hours. Any student wishing a well-rounded education should enroll in one of these courses. Here is a complete list:

Continued on p. 20

**"Trust in the Lord with all thine heart; and all thy ways acknowledge Him; and He shall lean not unto thine own understanding. In direct thy paths."**

**Proverbs 3: 5,6**

continued from p. 16  
have seen anywhere. And they have a topnotch staff of people, who work all day to assist any students who need their help."

Project Ujima, which in Swahili means "collective work and responsibility"—the foundation on which the institute operates, admits 30 freshmen each year. It helps students recognize their own potential, develop it to the fullest, then urges them to strive forward with direction and purpose.

The Amilcar Cabral Student Center, a part of the African-American Institute, is the home of several organizations geared towards the enrichment of black student life at Northeastern, and the strengthening of black communities and black people everywhere.

ple everywhere.

Other activities like the black fraternities: Iota Phi Theta and Omega, the black sororities: Alpha Kappa Alpha, and Delta Sigma Theta, the radio program, "Soul's Place" heard over WRBB 91.7 AM and the Black Students Mass Media Alliance help the students meet other black students and further round his own life.

Boston is a city of experience. It doesn't have a high degree of black consciousness like Washington, Detroit, New York or Chicago simply because the black population isn't very large. Social life in Boston is largely what you make it. Says graduate Harold Hunte: "Even though New York's black population is 10 times larger than Boston's, the black population here isn't so small that you don't recognize that there are

other black people in the city."

An important experience is the religious one. Many of you have been actively involved in your church at home. You will discover that the Boston area has several black churches of different denominations. Most of them radiate a warm, friendly atmosphere that welcomes you and makes you feel at home.

Within each church community, there may be several groups and committees that serve the Lord in a variety of ways. Continue to praise and serve the Lord as you begin another phase of your life in Boston.

If you are looking for a church home, the following is a partial list of churches that have extended an open invitation for you to worship with them. When you visit, don't be surprised to see other students from Northeastern worshipping there also.

St. Paul A.M.E. Church  
37 Bishop Richard Allen Dr.  
Cambridge, MA

Union United Methodist Church  
485 Columbus Av.  
Boston, MA

Holy Tabernacle Church  
70 Washington St.  
Dorchester, MA

Mission Church of Our Lord Jesus  
Christ of the Apostolic Faith  
770 Huntington Avenue  
Boston, MA

Twelfth Baptist Church  
160 Warren St.  
Roxbury, MA

St. Cyprian's Church  
1073 Tremont St.  
Roxbury, MA

Emmanuel Baptist Church  
Malden, MA

Concord Baptist Church  
190 Warren Ave.  
Boston, MA

Ebenezer Baptist Church  
157 W. Springfield St.  
Boston, MA

St. Mark Congregational Church  
Humboldt Av.  
Boston, MA



**AFRICAN-AMERICAN STUDIES COURSES**  
**1976-1977**

**25.050 EDUCATIONAL ISSUES FOR BLACK AMERICANS** **Fall**  
**Staff (prerequisite 25.251 or consent of instructor)** **4 q.h.**

Issues in alternative schools, curricula, funding, and outcomes that concern black people. These issues are researched and critically analyzed as to what effect they will have on Black America. The course takes the format of a seminar, with well-known guest speaker presentations integrated with usual class presentations.

**25.100 SCIENCE AND THE BLACK SOCIETY, I** **Fall, Winter**  
**McLaurin** **4 q.h.**

A firm quantitative foundation in Science and Scientific Method will lay the groundwork for and interesting look at the implications of scientific investigations on Black society. Has science really enriched the Black society or has it hindered it? What are the far-reaching effects of the Tuskegee Project, the Eugenics of Jensen and Shockley, legalized abortion and the population of Black physicians? In short, we will be examining a myriad of questions in order to elucidate the interrelationships between science and the Black society.

**25.101 SCIENCE AND THE BLACK SOCIETY** **Spring**  
**McLaurin** **4 q.h.**

Use of technology in Black society. How can computer science and statistics be applied to problem-solving of Black concerns? The techniques and application of tools of modern technology and their use for Black society.

**25.141 ELEMENTARY SWAHILI, I** **Fall, Winter**  
**Nyangani** **4 q.h.**

Essentials of grammar; practice in pronunciation and progressive acquisition of a basic vocabulary; idiomatic expressions.

**25.143 INTERMEDIATE SWAHILI, I** **Fall, Winter & Spring**  
**Nyangani (prerequisite 25.141)** **4 q.h.**

Review of grammar, with practice in composition and conversation.

**25.145 ELEMENTARY ARABIC** **Fall**  
**Abu-Moustafa** **4 q.h.**

Essentials of grammar; practice in pronunciation and progressive acquisition of a basic vocabulary; idiomatic expressions.

**25.147 INTERMEDIATE ARABIC** **Spring**  
**Abu-Moustafa (prerequisite 25.145 or consent of instructor)** **4 q.h.**

Review of grammar, with practice in composition and conversation.

**25.150 BLACKS AND THE MEDIA** **Spring**  
**Speight** **4 q.h.**

This course will focus on several key issues regarding mass media and African peoples: What is the nature of the mass media? Who makes all the important "controlling" decisions about the nature and content of mass communication? What is the result of current Black TV programming upon the welfare of African peoples in America? In what ways do mass media affect the liberation of African peoples?

**25.155 CREATING BLACK AUDIO-VISUAL MATERIALS** **Fall**  
**Eubanks (Lab fee required)** **4 q.h.**

This course is designed to present students with the numerous uses and possibilities for audio-visual communications in black community. Students will learn the basis of creating audio visual materials for education, training, public relations, etc.; materials that are inexpensive, and at the same time, highly sophisticated. Students will learn also about bias in, control of and manipulation by the mass media, and specifically how this relates to Black people.

**25.170 ECONOMIC PROBLEMS OF BLACK AMERICANS** **Winter**  
**Maiveaux** **4 q.h.**

This course will survey the problems of the Black Americans in the U.S. Some time will be spent in the early part of the course developing a framework for viewing these problems. From the framework we will examine labor, housing, consumer and capital markets.

**25.171 POVERTY AND HEALTH CARE** **Winter**  
**McLaurin** **4 q.h.**

Is there a two class system of health care in this country; one for the rich and one for the poor? Is health care really a right or a responsibility? Is the real problem the delivery of health care, or lack of trained health personnel? We hope to obtain good health care. We will examine the entire health care system, Blue Cross Blue Shield, Medicaid and Medicare, National Health Insurance, low income barriers to health care, and some future directions of medical health care.

**25.172 COMMUNITY MEDICINE AND DELIVERY OF HEALTH CARE** **Fall, Spring**  
**McLaurin** **4 q.h.**

This course is specifically designed to provide the student with both a theoretical and practical insight into community medicine and the delivery of health care. After a brief introduction to the total Health Care System, the focus will then shift to theoretical considerations of what the role of community medicine is; what it should be, and how it meets the problems associated with the delivery of health care. The practical issues will be faced by field trips to community health centers, and lectures by community health officials at all levels. The hope is that this dual approach will begin to educate the student about these "problem" areas.

**25.179 BLACK PSYCHOLOGICAL IDENTITY** **Spring**  
**Samkange, T.** **4 q.h.**

Black identity is presented as a Mental Health Model resulting from the historical captive position of Africans in America and the attempt to deny them a sense of worth. Particular attention is given to the social and behavioral science research which created and sustained a psychological climate that recognized Africans as different and inferior. A research and/or community service.

**25.180 BLACK DISEASES** **Spring**  
**McLaurin** **4 q.h.**

The intent of this course is to synthesize some basic concepts of biology with a scientific examination of some diseases commonly affecting Black people. Some of the biology includes basic genetics, red blood cell dynamics and environment. Some Black Diseases covered include sickle cell anemia, hypertension, infant mortality, tuberculosis, and keloids. The course is designed to provide meaningful experiences for both non-science and science majors.

**25.181 BLACK NUTRITIONAL HABITS** **Winter, Fall**  
**McLaurin** **4 q.h.**

Chitterlings, black-eyed peas, rice and peas, plantain, arroz con pollo, and all sorts of dishes mainly enjoyed by third world people will be both consumed and learned about in this nutrition energy production, chemical makeup of foods, and other basic scientific material

needed to understand the area of nutrition. The emphasis will then shift to the many kinds of food Black people consume whether in Africa, Puerto Rico, the West Indies, or Portugal. Field trips to restaurants specializing in these various foods are planned.

**25.209 STUDIES IN AFRICAN REGIONS: CENTRAL AFRICA** **Fall**  
**Samkange, S.** **4 q.h.**

A study of the Central African countries of Zaire, Congo, Gabon, Camerons and Central African Republic as a unit.

**25.210 CONTEMPORARY PROBLEMS IN BLACK SOCIETY** **Fall, Spring**  
**Carter** **4 q.h.**

Study of contemporary psycho-political problems. From a study of this area in its global generality should come a careful paper on problem-solving in a specific area.

**25.213 STUDIES IN AFRICAN REGIONS: SOUTHERN AFRICA** **Fall**  
**Samkange, S.** **4 q.h.**

A study of the culture of Khosan and Bantu people, the empires of Azania and Zimbabwe, the contribution of nation builders: Chaka of the Zulus, Moshoeshoe of the Basutus, Hintsa of the Xosas and Khama of the Bamangwato; white domination and the struggle for majority African rule.

**25.214 STUDIES IN AFRICAN REGIONS: EAST AFRICA** **Winter**  
**Samkange, S.** **4 q.h.**

A study of the Kingdoms of Azum, Punt, Zanj and the empire of Ethiopia. Arab and oriental trade with East Africa. African Kingdoms of the 19th Century. The coming of the white man. The colonial period and independence.

**25.218 BLACK MEN/BLACK WOMEN** **Spring**  
**Staff** **4 q.h.**

**25.221. INTRODUCTION TO BLACK IDEOLOGIES** **Fall**  
**Speight** **4 q.h.**

An evaluation of the problem-solving techniques which have been developed through Black people's experience in recent years. This course seeks to scrutinize these techniques and/or programs. The course methodology is analysis and criticism.

**25.222 THIRD WORLD POLITICAL RELATIONS** **Fall**  
**Carter** **4 q.h.**

This is an introductory course to theory and practice of relations among nations. Special attention will be given to relations between the have and have not nations. Emphasis on Third World Problems.

**25.223 URBAN POLITICS** **Winter**  
**Carter** **4 q.h.**

This course will focus on analysis of various paradigms of American Political Systems. Special attention will be given to problems of participation in electoral politics and the impact of minority group participation in electoral politics. Attention will also be given to unconventional means of demand articulation (protest activity and collective violence), systemic responses to such demand articulation, and the viability of such tactics.

**25.225 PAN-AFRICAN AND SCIENTIFIC SOCIALISM** **Spring**  
**Speight (prerequisite 25.221)** **4 q.h.**

A case study of four important Black and third world ideologies: Pan-Africanism, Communism, Black Capitalism, and the Nation of Islam.

**25.228 THE BLACK CHURCH** **Spring**  
**Staff** **4 q.h.**

The historical and contemporary role(s) of this important Black institution will be studied in depth. What has been the function of religion in the lives of Black people in the United States? Has this changed?

**25.229 BLACK RHETORIC AND WRITING SKILLS** **Winter**  
**Edison** **4 q.h.**

This course will deal with the principles of Rhetoric; the study of the best ways to write effectively and persuasively. It will be interdisciplinary in that it will explain the principles underlying effectiveness in communication of all social sciences and academic fields related to the African-American experience. The emphasis of the course will be two areas; application and analysis.

**25.231 DIRECTED STUDY: SPECIAL TOPICS IN AFRICAN NATIONS** **Spring**  
**Samkange, S.** **4 q.h.**

A course in which a theme, topic or national history is explored through primary sources.

**25.232 EAST AFRICA FROM 11TH CENTURY TO PRESENT** **Spring**  
**Nyangani** **4 q.h.**

The general background, Portuguese period, East African societies, European impact and the independence struggle will be discussed.

**25.233 WEST AFRICA FROM 1800 TO PRESENT** **Fall**  
**Nyangani** **4 q.h.**

The course will include Islamic revolution in West Africa, European expansion, the Afro-European relations, partition of Africa, and the colonial situation.

**25.234 AFRICA TODAY** **Winter**  
**Samkange, S.** **4 q.h.**

A study of current affairs in Africa designed to enhance the students' understanding of Africa's problems, challenges and opportunities.

**25.235 BLACK AESTHETICS** **Fall**  
**Harper Edison** **4 q.h.**

This course is an introduction to Drama as a medium of Black Expression and as a theatrical and social collaborative form. By examining historically the images, roles and predicaments of Black people, analyzing the historical and social context from which African-Americans have emerged, and exposing the historical development of the Black theatre as related to and reflective of American society, students will be better able to recognize and appreciate the relationship between Drama and Society. Attending and critically analyzing movies and plays, dramatic readings, playwrighting, and performances will be an integral part of the course.

**25.240 RACE, RACISM AND AMERICAN LAW, I** **Fall**  
**Owens** **4 q.h.**

The rapidly growing body of Law is attacking racial discrimination in education, housing, and employment. The historical background of these fields is reviewed, but focus is on contemporary issues, including: the "de-facto-de-jure" school controversy, the legal support for "community control" concepts, the referendum barrier to low-income housing in suburban areas, and the limits of affirmative action in employment litigation. Special attention is given to limits on the right to protest all forms of discrimination imposed by the courts. The alternatives to legally protected protest activities, including civil disobedience, are also reviewed.



**25.241 CIVIL RIGHTS MOVEMENT****Edelln**

The significance of what did and did not take place in the Civil Rights Movement of the 60s will be studied in depth. Guest lectures from people important to the movement will sharpen our analysis.

**Fall  
4 q.h.****25.242 RACE, RACISM AND THE AMERICAN LAW, II****Owens****Spring****4 q.h.****25.248 BLACK CONSUMER TRENDS****Staff****Winter****4 q.h.**

What do Black consumers want and need? Who provides essential services to Black communities? These and other questions the businessman needs to answer are studied indepth.

**25.249 MINORITY BUSINESS NEEDS****Cross****Fall****4 q.h.**

An introduction to some of the elements of business, which will analyze general and strategic business concepts and practices and discuss specific problems confronting the minority businesses.

**25.250 FOUNDATIONS OF BLACK CULTURE, I****Edelln****Fall****4 q.h.**

An overview of the rich and varied aspects of life for all people of African descent. Part I studies Black culture from ancient African cultures through the Civil War. This course will be team-taught by staff in history, drama, literature, music, education, human services, philosophy and social sciences.

**25.251 FOUNDATIONS OF BLACK CULTURE, II****Edelln****Spring****4 q.h.**

Studies Black culture from Reconstruction to the 70s. This course will be team-taught by staff in history, literature, education, philosophy, etc.

**25.252 ORGANIZING BLACK COMMUNITIES****Carter****Winter****4 q.h.**

A seminar designed for those students whose concerns and future professional involvements might be in the urban community.

**25.254 BLACK COMMUNITY AND SOCIAL CHANGE****Carter (prerequisite 25.251 or consent of instructor)****Fall****4 q.h.**

An examination of concepts, ideologies, philosophies, programs and movements which have affected and been developed by African-Americans in the thrust for positive social change. Historical focus will be placed on types and sources of societal change and their implications. Contemporary approaches to change will be analyzed with an emphasis on prescriptive direction towards the development of a functional theory of change for African-American people.

**25.255 POLICY ANALYSIS AND THE BLACK COMMUNITY****Carter****Spring****4 q.h.**

This course is designed for the advanced undergraduate in the social sciences who wants to apply his/her knowledge to concrete policy questions of concern to the inner city. After a general introduction to applied social science, the class will do some exercises using such policies as the Volunteer Army, Sterilization, New Town Development and Urban Homesteading.

**25.256 AFRICAN CIVILIZATION, I****Samkange, S.****Fall, Winter****4 q.h.**

This course is a broad introduction to the culture of the African Continent, with an analysis of historical developments from pre-historic to modern times and special emphasis on the

foundations of Black Culture and the contribution of Africa to the development of Western civilization.

**25.257 FIELD SEMINAR****Carter****Winter****4 q.h.**

A practical program of carefully supervised field work, designed to provide a special opportunity for career preparation. First-hand knowledge of the realities of working in a given situation are expected to begin development. This course is closely supervised by the appropriate staff member in a given area, and is intended to supplement classes and coop in a particular area of career preparation.

**25.259 SENIOR THESIS (discussion)****Staff****Spring****4 q.h.**

All majors shall be required to do a substantive senior thesis. Advisors in the student's area will work closely with each candidate to show how his scholarly and career preparation work component is encouraged.

**25.261 SEMINAR: W.E.B. DUBOIS****Edelln****Winter****4 q.h.**

A close study of the social and political thought of William Edward Burghardt DuBois. The seminar will allow for substantial discussion periods but will also include lectures, guest lectures and joint classes with other area students. Readings will include *Souls of Black Folks*, *The Crisis Writings*, *The Education of Black People*, *Dusk of Dawn* and other pertinent excerpts.

**25.262 HISTORY OF BLACK IDEAS****Edelln (prerequisite 25.250, 25.251)****Winter****4 q.h.**

Examination of the concepts which have been important to the Black experience in the U.S. Thinkers will include Frederick Douglas, Marcus Garvey, Carter G. Woodson, Booker T. Washington, W.E.B. DuBois, Malcolm X, Martin Luther King, Jr., Stokely Carmichael, Imana Baraka, Kwame Nkrumah, Amilcar Cabral, and others.

**25.263 AFRICAN CIVILIZATION, II****Samkange, S. (prerequisite 25.256)****Spring****4 q.h.****25.271 AFRICAN AMERICAN ART EXPERIENCE****Chandler****Fall, Winter, Spring****4 q.h.**

The primary focus of the course will be an in depth survey of the visual art experience of African people in the American culture. We will examine the various art forms created by African people during and after slavery with references to the sociological/psychological conditions of the times. Some craft disciplines as well as the major visual arts areas (paintings, sculpture, graphics, etc.) will be explored. Time will be devoted to methods and ideologies as well as various schools of image making. Guest lectures will be given by artists prominent in their field, as well as indepth lectures by Africanologist on the various African art traditions.

**25.281 BLACK MUSIC AS A DOMESTIC & INTERNATIONAL PHENOMENON****Mitchell****Fall, Winter, Spring****4 q.h.**

The course will cover the history of Jazz from a standpoint of the Black artist of today and of the past. The approach to the course would be basically chronological, touching on such topics as African music, the New Orleans coalescence, regional developments, ragtime, the emergence of large bands, and finally the harmonic revolution of the 40's bebop, the 1960's avant garde and subsequent development to date. Furthermore, at certain points the strict chronology would be interrupted to permit discussion and analysis of specific jazz phenomena (i.e., individual players, stylistic development, the evolutionary use of certain instruments in jazz, etc.). The course will provide a broad sampling of Afro-American music and will give insight to the working tools of Black musicians.

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"Oh, it's just what I  
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# She enjoys work, but dislikes Boston.

by Paulette Boudreaux

Nellie M. Russell is comfortable in her new job as assistant director of Northeastern's Affirmative Action department, but she is uneasy living in Boston's Dorchester community.

"In affirmative action, I help where ever I am," she said. "But I don't like Boston because black people here are very depressed and oppressed," said the 28-year-old Mrs. Russell, a 1974 Northeastern political science graduate.

"Life is hard in this city for blacks and they don't seem to have much energy. Blacks have so little here in Boston, it's ridiculous," she added.

Mrs. Russell, along with her husband, James A. Russell and two daughters, Thysis, five years-old, and Tracey, 10, have lived in Dorchester for two years. They previously lived in Arlington. Mr. Russell, who works for the Arlington METCO program, advocated the move to Dorchester to be closer to the black community and METCO parents.

Born in Clanton, Alabama, Mrs. Russell came to Boston with her family. She said of all the cities she has visited, Boston is her least favorite. She said, "Blacks in Boston don't seem to get a hold of and dig themselves out of the hole they're in."

"There just doesn't seem to be the cohesiveness among blacks here, that you find in most areas where a lot of blacks are located," she added.

"Education and discipline are not stressed here," she said. "In the south,

you go to school, come home and do your homework, and then you play.

"The ability to make a sound decision in adulthood comes from the discipline a child receives while growing up," said Mrs. Russell.

As part of her 'helping' since coming to Boston, she has worked as a 'parent' at Group Ways Incorporated, a halfway house in Boston's South End. The courts referred juveniles to the "house" to avoid sending them to juvenile homes. She also worked for the Massachusetts Parole Impact Program, which helps find jobs for ex-convicts and helps them prepare for parole. Mrs. Russell also worked as assistant affirmative action director of the Massachusetts Office of Economic Affairs.

Mrs. Russell said she first began affirmative action while trying to get jobs for minority juvenile delinquents living in the halfway house.

"In trying to find jobs for these kids, I became concerned with why minorities face different problems than those faced by non-minorities when seeking a job.

"At first, my affirmative action work was more of a personal job program," she said. "I would develop a friendly relationship with prospective employers who would know that if I sent someone to them, they were worthy of the position," she added.

Mrs. Russell, whose family moved to Cleveland, Ohio when she was in high school, attended Ohio State University and Wenonah Junior College in Alabama. She entered Northeastern in 1972, taking night classes.



Nellie M. Russell

Before coming to the affirmative action department, Mrs. Russell worked for the State Economic Affairs Office for a year-and-a-half.

"I feel like I really accomplished a lot with the state, in terms of job placements," she said.

Mrs. Russell joined the Northeastern Affirmative Action Office on July 19 of this year as an assistant to Ann Duncan-Glasgow, the department's director.

She applied for her new position after seeing it posted in the Northeastern Law School office.

"I wanted to get a knowledge of the other part of affirmative action, the private business part of the hirings," said Mrs. Russell. "The office keeps files on all minority and female applicants for Northeastern positions," she added.

Mrs. Russell is presently reviewing affirmative action plans of other university departments.

Her duties as assistant director include managing daily operation in the office and answering questions about affirmative action, equal employment opportunity, civil rights and discrimination which callers may ask.

She must also assist in writing reports and proposals involving career development and other areas related to affirmative action.

Budget preparation and analysis, gathering information on alleged discrimination and compiling statistics for the university and the federal government are also her responsibilities.



## Four views on how to be successful (continued from page 8)

students not to do it any later than the second year, primarily because of the difficulty in fulfilling all requirements.

"After the second year, you should have a good grasp of what you want to do; it's hard to change after that. The first year, you should have a good idea, because you can use those courses as electives.

He, too, participated in the co-op program, working for two terms for the Federal Power Commission. Rowland said he feels there are several good reasons for co-oping besides the monetary gains.

"You can learn some things that you don't want to do, which is just as valuable as learning what you want to do. If you find something you don't like, then you know not to do it again!

For example, I had a statisticians job, and I couldn't see myself at a desk with a calculator all day.

But besides that, co-op is good for these reasons: 1. Just going to work on a regular basis with people who are working everyday; 2. learning how to deal with people in that sort of temperament; they look at you as a full-time employee; 3. iust to have some work experience is good for your resume.

"I came out with work experience which is better than many of those people who come out with no experience."

Rowland said he got what he expected out of Northeastern. "The academics were as hard as I expected, but it wasn't anything I couldn't han-

dle, but I didn't know that then. Therefore, I had to put more work into it."

Rowland gives good advice to freshmen when he says it's important to communicate with teachers. "The biggest mistake a lot of people make is not communicating with the teachers. You should go to their conference hours; get them to know you out of the other 200 people in the class."

He also warns that sometimes it's going to be necessary to "sacrifice your social life for your books."

If one had to sum up all the good advice all college graduates could give in a simple statement, Rowland probably said it best: "Believe in yourself; have confidence."

"It took me two years to find that out about myself."

### THE FIRST BLACK FRATERNITY HONORED BY NORTHEASTERN UNIVERSITY

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# Former S.N.C.C. member cites decay of the Black family

By Tony VanDerMeer



Student power in action at Northeastern.

Stokely Carmichael stated in a lecture at Northeastern University last spring, that the role of the student in America's capitalistic society "is to assimilate into the mainstream of society" because students are the reserve labor force.

Carmichael added, that the role of the black student, is to oppose such a system, and serve as a vanguard of the struggle to expose the contradictions of this society.

Ron Brunson, 29, a former member of the Students Non-violent Coordinating Committee (SNCC), of which Carmichael was once Chairman, was asked by the Onyx: "What do you think the values of black people should be, and what role do you feel students should play to perpetuate those values?"

Brunson, a former University of Oklahoma student, who will be enrolled at the University of Massachusetts, Boston, in Sept., and resides in Mattapan, Mass., said, "Black people are going to have to go back to the roots of their morals.

"What I mean by 'their morals,' is that there has been a strong decay in the black family. If you deal with any type of people's movement in America, one will notice that the backbone of a people's movement has always been strong families, strong institutions and strong social organizations.

"I think what is happening to black people now, is that the family is divided. Before we can even deal with the leadership in the black community, whether it is political leadership, economic leadership, or academic

leadership, we have to examine it at the family level.

"We have to begin to break the distinctions down of 'class struggle' in the black community. We have to begin to understand the role of the black middle class, and we have to understand the role of poor blacks.

"It is very important that the black middle class understand their role, not as professional people, business people and religious leaders, which they are. They have to understand how their being in the middle class was created. Regardless if it's a sister, or a brother that's a black social worker, he or she wouldn't be there, if it were not for some poor black folks who raised enough hell within the local public welfare offices and within the city



## "The Family is the Backbone to Unity" - BRUNSON

governments to pressure the hiring of blacks.

"They should have a sense of commitment, not only in getting more stipends for poor blacks, but in creating strong programs, strong educational institutions, strong family counsellors and a refurbishing of one's black identity.

"I think many times middle class individuals "overlook" this role. They feel that they worked hard, and whatever they have gained in this country they have done on the basis of their working and struggling; that the man gave them opportunities, which isn't the case!

"Where do black students fall into this maze?" Black students have to be aware that every revolutionary struggle that has been conducted on the face of this earth, has always been generated by students. It didn't just begin in the 60s.

"When you look at **Mao Tse Tung** and the "cultural revolution," it was the Chinese students that led that re-

volt. It was from what the Chinese students learned from the technicalities of revolutionary struggle, from the standpoint of what is needed for the masses, that they lead the struggle. It was so clearly illustrated to the masses of the people, that they could take hold and follow in.

"When you look at South Africa in that revolt which is happening in Johannesburg today, it is the students. When you look at America from the 1960s, it was the student movement that brought about changes. It was what was happening on college campuses that transcend into the masses of people.

"Students cannot take their position lightly. Students have to begin to understand that they have the power. If they continue to have a bias outlook on campuses to what effects them, they will always be powerless. Students often look at it from the standpoint that certain blacks, who sit in the positions, have power. But I disagree.

"Students give them more power

than they deserve. The way we do this is with our attitudes. We have to begin to understand our attitudes. We have to know what we are here for, and what we are about. We have to get off this "crap" that everything is going to fail. Whatever we are going to do, we are going to have some short comings, and we are going to have some positive results. If we feel the system is not working for us, we should realize that positive, direct action has to be the case.

"We have to stop looking at direct action, as a case of being bad. When all things have failed, the only thing you can do is push yourself away from the wall. Students have to begin to assess that.

"We need to be aware of black people in this country who are not moving correctly, and who are not precise to the needs of black people. We have to deal with them.

"This is 1976, two hundred years of American history, and through these

continued on next page



The march for changes is on.



two hundred years of oppression, we should know who our friends are, and who our collaborators are. We should know that very clearly!

"What black students have to do on the campuses, is to address the issue as to what a positive black education is, and how it's going to affect the black community."

"We have to start dealing with our own psyches, our own hang-ups with each other, and start leveling with each other, as to what our problems are. I think one of the things that black students get into this fad of being strong, when sometimes they are weak, and that there may be individuals who can help the weak become strong. We must understand that it is only a part of development, and sometimes we have to just debrainwash our heads as to all the "bullshit" that have been going around us.

"Black students have to also under-

stand that no white man, or any white woman, or any Negro collaborator can tell us what our tactics should be. We have to understand if you are in a position of power, you are going to always program people as to how they should move, so your whole situation does not become aligned with a series of threats on potential overthrow."

Brunson was then asked: "In the introduction of H. Rap Brown's book, 'Die Nigger Die!' there is a quote which says, 'Racism systematically verifies itself when the slave can only break free by imitating the master; by contradicting his own reality.' Looking at that, how do you think black people should deal with the values they should have **culturally**, as opposed to the type of system that we have already acculturated and assimilated into?"

"Well, we have to look at the 'contradictions of the value systems of the western world, along with the contra-

dictions of the cultural system of the western world. It is a very inhumane system, an inhumane system that breeds exploitation, murdering, blood sucking, back stabbing, capitalism; just highway robbery.

"You see, we (blacks) are a human people; we have to get back to what I said earlier about the 'roots of the family.' The family instills love, love of self. The family is the 'backbone' to unity. The family instills identity and togetherness. Through human struggle, together we will be united as one.

"If we can ever pass on a strong 'black family identity,' we will have a strong black community. Then we will not be siphoned off in political structures where we get our worst blacks to take on leadership positions. We'll be getting our best, because then the masses will say what is best for us, who can speak for us, who can represent us, and who can more or less illus-

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Peace rallies, an event of the past?



trate our whole fight.

"If you look at history, and if you look at the current white political setting in America, and what **Jimmy Carter** said two weeks ago about building 'strong families,' he's talking about building a more unified white nationalist movement in America.

"When you talk about strong black families, then you can adequately deal that blacks don't need contraceptives and abortions to keep from having children. It has only been in the past 20 years that black folks have made it an issue, and it is an economic issue."

"I can remember when I was growing up, it was a community issue to have children. Whether blacks didn't have money or didn't have much, it was a community issue to develop that black child into something that was positive, that could leave that community and come back and deal with that community correctly. That is not happening today!

"If we have liberals and niggers, who are compromising with nothing for black folks, we will always be in an unbalanced situation. This is why I have some very strong personal hang-ups about integration. You can't integrate into a society without nothing. You got to have something. If you can look back in history at the middle 1800's, after the so-called emancipation of slaves, black people in the South were developing their own institutions, developing their own base, their own economic, political, and social base.

"Black people only stopped trying to do these kind of things in the 1950's, when integration came forth.

"I think one of the things we have to deal with is **truth**. We have to deal

with the whole concept of the black man and the black woman. The whole role that these two individuals play in the development of the black liberation struggle, and the black uplift struggle in America, and in the world.

"Our women have to understand that women's 'lib' is not helping blacks. She is pitted in a position of divide and conquer, to keep the black man from exerting his strength in his correct posture in this society.

"The black man has to understand his role. He is a "struggler" and he is going to always be a struggler, because he is a 'threat' to the so-called imperialistic system.

"If we can unify these two minds, it will be hell in Babylon. Then we will have two positive images being generated into our children.

"It's the same concept that was in that so-called fictional movie, 'The Godfather.' Every base was touched within the family. The church, society, institutions, the economics, and the political arena. It all originated from the family. We have to get to that same position, and I'm not talking about killing each other."

Brunson was then asked: "How do we begin to reach black students coming to predominantly white colleges who are basically no longer coming from the 'grass roots?'"

"We must do two things. We must not alienate those students. Secondly, we must educate those students historically as to what the black movement is about.

"We must get those students to understand what their role is. Whether it's middle class or being poor, that in this society, if one is black and highly qualified you can go only to a certain

limit in this society. This society is set up from a caste valve system. No matter how much knowledge you have, no matter how much experience you have obtained, and no matter where you have been in life, you will emerge in that caste system so far.

"Now, what we have to do is create a whole black identification system of getting an understanding to those people who have skills that come from middle class backgrounds, and explain that it isn't bad, so they won't perpetuate a system that alienates our other brothers and sisters.

"They understand that what happened in the 60's, with 'black power' was co-optation because you had folks like L.B.J., R.F.K. and Richard Nixon, with his forest program called 'omibe', which would encourage more black entrepreneurs into the black economic mainstream.

"The 'niggers' that got the opportunities from the whole 'black power movement' were the 'niggers' who had never been on no picket lines, who never went to jail, and never got hit in their heads. . ."

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**"I can remember when I was growing up, it was a community issue to have children. Whether blacks didn't have money or didn't have much, it was a community issue to develop that black child into something that was positive, that could leave that community and come back and deal with that community correctly. That is not happening today!**

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Courtesy of the Boston Globe.

# Blacks and the Bicentennial

by Marsha Rose Pitts

On our nation's 200th Fourth of July there were many elaborate, joyous celebrations. "Break out the flags, strike up the band, light up the sky," said President Ford, and many Americans were quick to accept the invitation.

In Washington, an estimated 500,000 persons turned out to watch the American Bicentennial Grand Parade. At Valley Forge, Pa., 200 wagons from five separate wagon trains completed 17,000 miles of cross country travel and made camp.

In New York, 18 Tall Ships from abroad, captured the romantic fancy of Americans, and sailed past the Statue of Liberty and up the Hudson River past millions of spectators.

But for Gail Wilson, a 23-year-old black woman, the Bicentennial Fourth of July meant nothing special. "It was just like any other Sunday for me," she said.

While millions of white Americans, celebrated the nation's Bicentennial with brilliant displays and jubilations, blacks were divided on whether they should celebrate the holiday or not.

Many blacks celebrated, some made it a point not to celebrate and to others like Gail Wilson, the 200th anniversary of our nation, was just another day.

Wilson, an admissions officer at Massachusetts Institute of Technology (MIT), said, "It is natural for white Americans to celebrate because the country has been in existence, politically, for 200 years."

But Wilson said she can see why black Americans didn't celebrate.

"The country has turned its back on us. Therefore, we don't want to participate in any type of hoopla or whatever, because it would seem hypocritical that this country should celebrate 200 years of freedom, when within those 200 years there has been so much oppression of black people," she said.

Other blacks expressed similar opinions.

"I have very negative reactions to national events that occur, because blacks are not included in the planning for the events," said Melvin Richards, an area college student.

Jerome Posey, a 27-year-old special

education instructor, said, "It had nothing to do with me. It was a chance for the white community to make money, especially in Massachusetts, off of black people. I didn't celebrate."

"It is the biggest farce ever perpetrated on not only black folks, but the entire American community," said Frank Madison Reid, III, a young minister at St. Paul's A.M.E. Church in Cambridge.

"In 1776 it was a nation ruled by a few wealthy men, who used the high escalations and dreams of all people to enslave a few people. When this truth is realized, it then will become clear that we have little to celebrate," added Reid.

Ronald A. Gosman, an operating room technician, agreed. "It does not apply to Black folks," he said.

Kenneth Edison, asst. dean of Student Affairs and associate director of Student Activities at Northeastern University, presented a different view. "The Bicentennial should be significant in sensitizing people to their historical trials and tribulations. It should be a time of celebration where people

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can look back over what has happened; the victories, defeats, contributions, so that one may begin to gauge their future course.

"Ideally it is a time when America can meet the potential of what different ethnic groups should do to trace their origins from their mother country to here," said Edison.

"The paradoxical principles this country was founded on in the beginning, the recent falling apart of these principles, have made it become a time when people question foundations, rather than being a time of celebration," Dean Edison said.

In relation to the Bicentennial and black involvement, he said, "Blacks should realize the basic relationship between whites and blacks has not changed. Although proportionately there are more educated blacks and more opportunities for blacks, the vast majority are still economically en-

slaved and still in a situation where we don't have equal access to educational, social and economic opportunities.

"This is a contradiction because during the first 100 years, we were slaves—chattel—property. During the second 100 years, we were free, but subjected to a position of second class citizenship. All of these things, are strong indications that the basic mentality, attitudes and historical relationships, vis-a vis of black and white Americans has remained static.

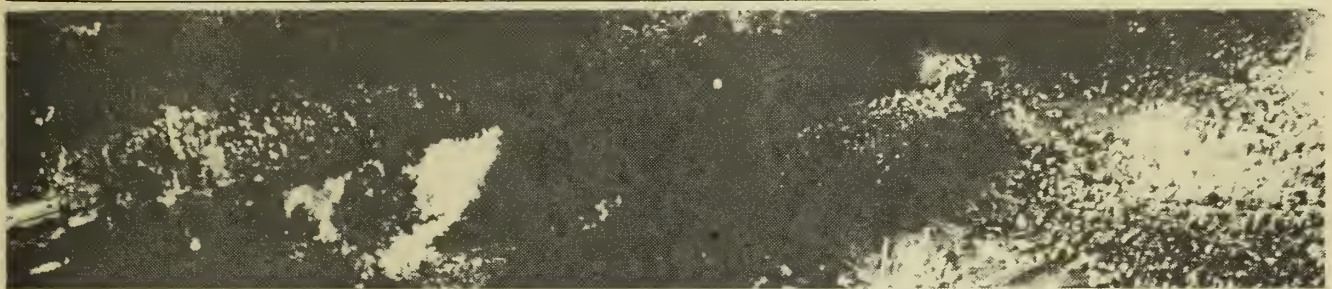
"So, what blacks must do in the Bicentennial is reaffirm the substance of their integrity and dignity and they must continue to push forward, be aggressive, assert their manhood and womanhood, and demand equality of social and economic mobility within the fabric of this society."

Edison stated why black people should be involved in the Bicentennial.

"We should be involved, not so much because it is an American celebration, and if we don't participate, that will show our rejection of the system; but rather for our own enlightenment as a people and because we must maintain a sense of vision and clarity about our own future.

"For example, we must conduct in depth research of our past by examining the primary sources, that substantiate our contributions.

"We need to take advantage of monies available to scholars to do studies. Also we must take advantage of this opportunity to educate the corporate body of black people to our proud heritage and strong sense of resistance to the mentality of whites vis-a-vis blacks. We must sensitize the whites so that they realize we are a great people," said Edison.



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# The African- YESTERDAY....

By J. Monroe Harris and Paulette Sneed

Input.

It helped bring about the ratification of the Constitution and it made Civil Rights a reality among other things. Without it, the African-American Institute on Northeastern's Campus would not be here today.

Between 1963 and '67, there was no recruitment of black students by Northeastern University (NU). The average number attending before 1968, was 25 yearly. These were made possible by Ford Foundation grants.

Some black students knew things had to change. And the input came.

In 1967, approximately 100 black students formed the Afro-American Association. The association met anywhere feasible on the premise, "to maintain our blackness." Most of the discussions centered on the problems of black people everywhere and what they, as upcoming professionals could do to solve them.

After the assassination of Dr. Martin Luther King, Jr. on April 4, 1968, black Americans were angry. White Americans were shocked by looting, rioting and burning in such large cities as Newark, N.J., Detroit, Mich., and Washington, D.C.

Like the rest of white America, NU officials were shocked and found themselves in a weak bargaining position.

The association took advantage of the situation and in the spring of 1968, black students presented 13 demands to then university President Asa S. Knowles. The university agreed to see the demands.

Briefly, the demands were as follows: (1) 50 new academic scholarships for black students by September, 1968, and that 10 percent of the incoming freshmen by 1971 be black; (2) at least one Afro-American literature course; (3) re-evaluation of social science and humanities courses. (4) Re-evaluation of any summer orientation program for black students entering on scholarship and the program be opened to all black freshmen; (5) a minority group orientation course for education majors be mandatory; (6) a special fall orientation program for blacks entering, administered by black students; (7) recruitment team to sign-up black students to the university; (8) the establishment of free courses to aid black businessmen; (9) a one-year college preparatory course for blacks planning to enter college; (10) accredited African language and cultural courses to be taught by blacks.

(11) black co-op coordinators and guidance counselors, and more co-op jobs in the black community for black students; (12) an annual Black History

Week financed by the university, and (13) the formation of a committee of faculty, administration and black students to view and report the implementation of these demands.

Even though there has never been a formal committee to oversee the administration of the demands, achievements have been made and maintained.

One result was the establishment of the Afro-American Institute.

The students chose to make the Institute, student and community controlled, without credit for its courses. They understood that an institute without black control of the development would be a replica of the institution they were trying to change.

Six main goals were established: a foundation for an independent institute, develop a black studies program, use resources to meet community needs, develop political awareness and spirit of collective action within black students at NU, aid black student survival at NU to assure protection of interests and involve black students in solid community activities.

Two sites were utilized. One in the community at the Norfolk House, 14 John Elliot Square. The other on university grounds at 104 Forsyth St. Chuck Turner, active in community organizations, was named as director of the Institute.

The common goal was to make the institution function effectively. The provisions of the institute were threefold—social, cultural and educational.

A Steering Committee came into existence as the governing body of the Institute. It was made up of seven students, two community leaders, two alternates (students or community leaders) and the Institute director. Sub-committees were set up to do specific functions.

Though 104 Forsyth is a small building, black students could gather there to meet each other, have weekly meetings and exchange ideas during rap sessions. It was also used for club meetings and social events like parties and dinners. Because of the smallness, folks were pushed together and be-



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# American Institute ....TODAY

By Michael K. Frisby

Northeastern University President Kenneth Ryder recently named Arthur Davis, former president of Wrightway Educational Consulting, director of the African-American Institute.

Arthur Davis, 43, and Philip T.K. Daniels, 29, were the candidates picked by the ten member director's committee to replace Dean Gregory Ricks, who was appointed special asst. to President Ryder on June 30th.

The director's committee, comprised of administrators and students, probed the resumes of more than 100 candidates, before narrowing the list to 12 rated finalists.

The candidates made campus visits to Northeastern and were housed at the nearby Midtown Hotel. After an evening of cocktails with any interested members of the Northeastern community, the candidates were interviewed at breakfast the following day, and again at lunch by different members of the committee.

After the interviews, the candidates were introduced to President Ryder, Vice-President Curry and Chairperson of the African-American studies dept., Romona Edelin. Later in the day, the candidates met with students and Roxbury community members.

The committee split the vote five to five, between Davis and Daniels, in the contest to see which two names would be handed to Ryder, for him to chose a new director from.

Davis was president of Wrightway Educational Consulting LTD., from 1972 to 1976. He is married, and has one son and two daughters. He is six feet tall, weighs 185 pounds, and enjoys playing basketball and jogging.

Davis graduated from Alabama A&M University, Normal, Alabama, after majoring in Social Studies in 1955. He continued his education at

the University of Illinois, Urbana, Illinois, and received a M.A. Degree in Secondary and Continuing Education, in 1968. In 1970, he received a Ph.D. from Illinois in the same area.

Davis said, he is qualified for the job of director of the Institute, because of "a comprehensive background of knowledge and skills in education and administration." He has:

- spent eleven years as an Aircraft and Missile Ground Support Equipment Repairman Technician Instructor and Administrator, and Training Instructor in Electrical Electronics.

- taught and administered for ten years in higher education.

- taught undergraduate and graduate courses in Urban Affairs and Education, theories of Social Change and Education, the History of Negro Education, Adult Education and Race Relations.

—an extensive background in Educational Research, Evaluation, Syllabus, Course Outline, Curriculum Development and Proposal Writing.

Davis is also a noted author. He wrote a book, **Racial Crisis in Public Education: A Quest for Social Order**, and is working on another entitled, **The Education of the American Negro**. He has also written several essays for publication in American Education magazines.

Daniels is married, and he is currently director of minority studies, at Northern Illinois University, Dekalb, Illinois.

In a letter to the committee, Daniels said: "I am currently director of minority studies at Northern Illinois

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The New African-American Building



University with responsibility for three area studies components: African Studies, Afro-American Studies and Latino Studies. An academic minor is offered through each of these components, with eighteen hours as a minimum requirement.

"Within the two years I have been in this position, I have added several new staff and increased the budget considerably. These specific gains have come about because of a new concept that I initiated in area studies that includes not only the social sciences and humanities, but more technical fields as well.

"In addition, I am faculty advisor for several student organizations. They include the Black Student Unions, (BSU), the Minority Graduate Association, (MGA), the Organization of Black Business Students, the Medical Opportunities Program, the Black Pre-law Students and Minorities for Professional and Creative Education.

"The B.S.U. and the M.G.A. each represent the social and political interests of the 1700 black students on campus. The other four organizations are student professional groups—organizations organized by myself beginning in 1974. Through these organizations minority students are encouraged to major in the fields of communications, business, medicine, and pre-law, or fields which these students have historically not gone into.

"I am also chairman of the Special Hearing Board for Affirmative Action. The Special Hearing Board, is composed of 15 faculty members who hear affirmative Action appeals which involve allegations of discrimination on the basis of race, age, color, sex, national origin and other such factors in accordance with University policy.

"In addition to my administrative responsibilities, I am an Asst. Professor in the Department of Secondary and Adult Education. Through that department, I have developed a series of urban education courses. My teaching competencies are in Black Studies, Urban Education and Secondary Education methods.

"In the area of community affairs, I have established links with community organizations in all of the major cities surrounding Northeastern Illinois University. I have developed courses in which many of the students enrolled gain practical experience while working in select community centers.



A view at the Institute's loft.

black and other ethnic studies programs, in the state's high schools, junior high schools and middle schools."

Davis' administrative abilities will be pressed into service immediately in an attempt to make the African-American Institute popular among students once more.

When Gregory Ricks, was appointed special asst. to President Ryder June 30th, there was no staff good-by party at the Institute for Ricks.

"There developed a lack of

communication between staff members, and Ricks just kind of drifted away at the end," said an Institute staff member who asked that her name not be published.

"Interest was not here because "positive vibes are not here," said Kiki Mckinney, a Northeastern human services major, who works at the Institute. The Institute needs people who understand and abide by the life principal of Ujima: collective work and responsibility," added Mckinney.





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came aware of each other. As the awareness of each other and the institute became apparent, black students soon began to refer to the Institute as the "Tute."

The first task of the Institute staff was to design a Black Studies department. The courses now, helped to develop new directions and skills, aiming to eliminate the social, economic and political evils of our times. Tuition-free courses were offered to students and community people, NU students could not receive credit but students from other schools could.

Along with the Black Studies department, tutorial and counseling services were provided. Both services were offered at both locations.

The Afro-American Library, located on the third floor of the Norfolk House during the Institute's earlier days, provided the community and students with books, magazines, movies, records, filmstrips and micro-films concerning blacks and the problems black people are faced with in everyday life.

The library was an outgrowth of a book depository set up by Mrs. Mabel Weathers and Mrs. Gwen Osgood, designed to complement the Black Studies courses. By November of 1971, the Institute had close to 4,000 books in stock, not including newspapers, magazines, pamphlets and other periodicals. The materials covered a wide range of topics.

As time passed, the institute developed new programs, and old ones expanded. Staff members began to look for a larger building on campus to house its programs. In the summer of 1970, it was decided that the Institute would move around the corner from 140 Forsyth St. to 40 Leon St.

After problems delayed the move, the new Institute finally opened in April 1971 with one rule—it must be utilized by the black students on campus.

Black Studies courses were taught at the university site and at the Norfolk House. The tutorial and counseling departments expanded also.

Student run organizations like the Boxing Club, Tennis Club, Drama Club and a coffeehouse were developed and fortunately came at an opportune time.

With the sudden acquirement of so much more space, an air of coldness set in. It brought about a sense of uncomfortableness. Without the establishment of these clubs, more than a few students would have lost interest in the 'Tute.'

Around 1971 and '72, the gradual decline of that surge of black aware-



ness throughout the country began to have an effect on the institute. Though programs at both locations were in full swing, the governing structure began to fizzle. Chuck Turner resigned as director to take on another job. Sister Antanaki Shange filled the position until forced to resign due to external and internal pressures.

There was a great potential for the institute to be closed in 1972. Though there were a large number of people using the Norfolk House from the Community and the University, NU closed it on the assumption that it was not being used to its best potential.

Located in the heart of Roxbury, the closing of the Norfolk House ended a direct link between black students and the community. Valuable materials donated by students and community members along with items purchased by the Institute were lost in the process.

In the fall of 1972, Gregory Ricks became director of the Institute. He had been academic director of Northeastern's 1972 summer program.

Finding that the primary interest of the Institute should be student related first, and community affairs second, Dean Ricks decided that it was time for some new blood. A new staff was added to the counseling department and the tutorial department also advanced under the guidance of Yvette Tinnermon. Work study students with the academic requirements became tutors. With this, more students became involved and it gave them a sense of responsibility.

The Black Student Congress, developed to serve as a vehicle for black students to discuss problems. However, it was forced to fold because of lack of input from students.

Efforts to rebuild the Institute, however, were not useless. A sense of unity had been re-established.

Knowing they had the support of the Institute staff, black students presented a second list of demands to the

university which designed to maintain a black presence at NU. These demands resulted in the accreditation of the Black Studies Department, a committee to recruit faculty and four co-op department workers, plus a special assistant for minority students.

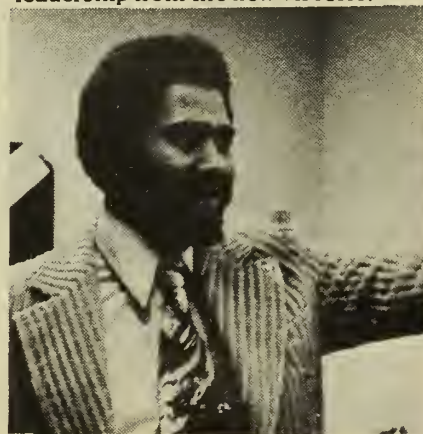
The Black Studies department gained a staff of six full-time professors, and because it has been continuously growing, moved to 11 Leon St. in 1975.

The Amilcar Cabral Center was established. It was designed so one could feel comfortable in developing, organizing and participating in activities.

In the beginning of 1975, students began to question the Institute. They drifted away from it and the programs offered. Some complained that courses were too difficult. The 'Tute' began to lose popularity.

As a result, only a few students reaped the benefits of what the Institute was offering.

More and more of the Institute's programs have been integrated into NU. Though budget has not been cut, there is a greater potential of the gradual destruction of the Institute. One can only speculate that the direction it takes depends heavily on renewed input of the black students, and responsible leadership from the new director.





# A History of The Onyx—1972-1974

by Ted Thomas, Jr.  
with Ileen Dotson and Bob Gittens



## INTRODUCTION

In a sense it may still be too early to write a "history" of the **Onyx**. On the one hand not **all** that much time has passed between the most recent edition and Nov. 3, 1972, the date the first **Onyx** was published. A goodly number of us are accustomed to thinking of a history as something worthwhile to speak of only after **years** have passed; not necessarily 200, but surely more than four. This is more true in the case of an institution, which, it appears, the **Onyx** "(is becoming,)" than it is of individuals. In fact, one of the ways in which the importance of an institution is measured is by a temporal thermometer: "It's been around for a long time," for example. The word institution, itself, suggests "many years," a high degree of "stability," and what could be called a "future." The **Onyx** has "been around" for only a few years, has had its "ups and downs" and, until very recently, had a future that could be described at best as "uncertain."

On the other hand **some** time has passed, and while four years may not be impressive to students of history, it has been time enough for the staff to move from a four-page first edition to a 20-page first anniversary edition. It has also been time enough for the **Onyx** staff to maintain for two years (1972-1974) the reputation of being Northeastern University's most "controversial" newspaper. Finally, it has been time enough for the Editorial Board of the paper to change hands several times and continue to publish the **Onyx** long after its founders were gone.

This short history is the story of the founding of The **Onyx**.

By way of a personal aside, this short history of the **Onyx** became attractive for me to write because it is, more than anything else, a deeply human story. It is the story of the birth of a student newspaper and of the people who became the **Onyx** staff. Admittedly, it is beyond my modest capacity to convey in writing the early and late frustrations the founders of the **Onyx** faced while "getting the word out." And the particular set of social and political dynamics that, in many ways, forced us together rather than brought us together. Nor can I adequately present the satisfaction we felt in the **Onyx**, and in ourselves. A satisfaction that, more often than not, kept us "whole" during our own "dark days."

It is, I think, appropriate to acknowledge here that this history is the product of three people. Besides myself, there is Ileen Dotson, who was officially the **Onyx's** first Associate Editor and Advertising Manager; but who was really an **Onyx** corner stone. There is, also, Bob Gittens, who joined the photography staff of the paper in the winter of 1973 and became editor in the winter of 1975. Their assistance in the preparation of this history was invaluable. With unusual grace and patience, they clarified events that were foggy in my mind, added temporal order to the progression of those events, criticized certain passages and proofread the final draft.

I am, of course, grateful to them.

I would like to acknowledge, additionally, the scores of black people at Northeastern and elsewhere, who touched the **Onyx** at various times, or who were touched by it. They helped inspire the idea of the **Onyx** and offered various kinds of support over the years that the **Onyx** has been on Northeastern's campus.

## I OUR PECULIAR MIDWIFE: HOW POLITICAL AND SOCIAL UP- HEAVAL AMONG BLACKS AT N.U. HELPED TO DELIVER THE ONYX

By the winter of 1971, a series of political crises had left the black community at Northeastern University stunned. The crises all revolved around the then Afro-American Institute. They had existed long before Ntozake Shange (Paulette Williams) came to

the university to become director of the Institute. Indeed, almost from its founding, in the fall of 1969, there had been "trouble" between the black student body at large and the staff and administrators of the Institute. Yet, it was during Shange's short tenure as director that a crisis point was reached. Eventually Shange and several other staff members would resign their posts at the Institute.

At the height of this particular crisis several black students were literally forced out of school. One father, after receiving a "strange" phone call one evening, became so upset that he drove from New York to Boston in the dead-of-night. He then forced his weeping daughter to pack her clothes and leave for New York for good.

Those were the "hard times."

In general the controversy centered around the question of which political "direction" the Institute should take. The administrators and staff of the Institute maintained a rather ridged quasi-separatist approach to the University. An approach that many students felt had questionable merits as a "survival" tactic for black students at Northeastern.

These students believed that some degree of "integration" into the University structure—beyond that of being a black student—was not only advisable but necessary. They thought that a complete understanding of the university's methods of "repression" could only be had by an inside view of the institution. As these two positions hardened, the black student body and the staff and administrators of the Institute became polarized. The polarization had begun dramatically, with scores of "mass meetings" which, in time, degenerated into shouting matches. The air in those days was filled with unsubstantiated accusations leveled at people on both sides.

Shange arrived just as the final series of "confrontation meetings" were shaping up between the "Black Student Steering Committee," ostensibly set up to represent the black student body, and the Institute personnel. The committee had "charged" against the Institute staff.

Actually the charges, among which was that the Institute staff no longer served the interests of black students at N.U., were little more than queries. Yet, in a few short months, the charge



that would bring down "the ax" on not a few necks would be aimed at the Institute staff. The staff, the Steering Committee said, had "misused" funds earmarked by the university for black student needs. The Steering Committee implied that there had been a fair amount of feathering of nests going on. It would be this charge that would finally end the brief life of the Ntozake Shange administration. She and her staff would never fully convince the Steering Committee of their innocence. Nor would the Institute staff be able to rally to their defense a largely apathetic and genuinely uninterested black student body. If there was controversy surrounding this new administration, it went, to a large extent, unnoticed by the black student body.

Throughout most of the controversy, but especially "near the end," **Panga Nyeusi**, the black student newsletter at Northeastern, was in the "heat-of-the-battle." Assuming more of an advocacy role, than a news-reporting role, **Panga Nyeusi's** editorials lashed out at the Institute staff. While not fully supporting the role of the Steering Committee, **Panga Nyeusi's** staff found the position of the Institute staff even less attractive.

For the staff of **Panga Nyeusi**, the Institute was founded by black students, for black students. The staff of the Institute, they believed, was there to serve the interests of black students at N.U. The editors and writers of **Panga Nyeusi** took on, at times "extreme positions," as when, in an editorial, it was suggested that the Institute staff or their "cohorts" had stolen an electric typewriter and cameras belonging to the **Panga Nyeusi** staff, ("The Right To See," in **Panga Nyeusi**, Vol. 4, No. 5, Nov. 1, 1971, pp. 7-9). And, in another instance, that particular black students on the Steering Committee were "opportunists." There were charges that the newsletter's staff could not prove and therefore were more or less defenseless when a relatively few black students, with Institute staff support, drove them out of the Institute. That was the end of **Panga Nyeusi**. There were a few attempts to keep the newsletter going. But most of the staff had been disheartened and, as was soon realized, without the resources of the Institute, **Panga Nyeusi** was like a fish out of water." **Panga Nyeusi's** demise came a scant several weeks before the resignations of Shange and the members of her staff.

It was also the winter before Gregory T. Ricks would come to the Institute, in June, 1972, to direct its summer program. A short while later he was joined by other summer pro-

gram staff including, Ramona H. Edelin, who would, in a few years, become Chairperson of Northeastern's Black Studies Department.

The immediate task of all concerned was to create a reasonable framework out of which the summer program could operate. Another pressing task was to begin to lay out long-range "reform measures" that would insure the survival of the Institute. It was an ambitious undertaking, given the shambles that the Institute was left in following the dramatic departure of Shange and the haphazard "interim" directorship, (from the winter of 1971 to the fall of 1972), of Shirley Breedy.

It was during the Summer of 1972 that the idea of a "black student newspaper" was first talked about. The old staff of **Panga Nyeusi** had gone their separate ways: Some like Richard Scott Gordon and Linda Thomas transferred to other schools, some left school altogether, some had graduated the following June. Most of the old staff still "around" were not excited about the idea of starting a "new" black student newspaper. The **Panga Nyeusi** experience had left such a vile taste in their mouths that they were not even interested in visiting the Institute, much less starting a new newspaper there. Four members of the old staff were willing to give it a try: Ileen Dotson, Bob Gittens, Harold Hunte and myself.

Ileen and I were both English tutors in the summer program, which was designed to aid incoming black fresh-

men develop skills necessary for their survival at N.U. Periodically, during "off hours" we'd discuss the importance of having a black student newspaper on campus. It was common knowledge that **Northeastern News** and **Northeastern Today**, the two established newspapers at the school, often failed to meet the needs of Northeastern's community in general. To ask whether those two newspapers met the needs of N.U.'s black community is nonsensical.

We thought that the time was especially crucial because there was Institute "reform" talk in the air. And because Northeastern's black community needed to know about the "new draft" the Institute was taking.

After settling the question of whether there was a need for a black student newspaper on campus, we decided to ask the university to fund the paper. What was important, we reasoned, was finding a justification for the existence of a third newspaper on campus. Our strongest argument was that Northeastern's black community was large enough and important enough to warrant its own newspaper. We went with this argument although we'd been told reportedly by Harvey Vestien, dean of student activities, that we should encourage black students to join the **News** staff. Ileen was already a member of the **News** staff and had done considerable reporting on "the black scene." Ileen would later remark that a "black section" in the **News** was







Thomas Distributing Onyx

"not enough" for her. She wanted a black student newspaper. And, too, Vestien's idea was unattractive to us because we had visions of black reporters being assigned to stories that called for a good amount of "spying" on black people. Especially when controversial issues erupted and white reporters were unable to gain access to news sources.

More than a year before, on May 18, 1971, black students at N.U. had staged their first "sit-in." It occurred in the office of university President Asa S. Knowles. At the time Ileen was assistant news editor for **Northeastern News**. She was at the sit-in as a concerned black student and not a **News** reporter. Since the sit-in was a politically delicate matter, black students had not allowed white **News** reporters to enter the office. There was a fear of distorted news stories. Word got back to one of the **News** editors that Ileen was in the President's office. The editor ordered Ileen to write a news story describing in detail the sit-in and the issues raised, since she was a member of the **News** staff. Ileen dissented, saying that she was there as a participant, not a reporter. A confrontation involving the **News** editor and several black students who supported Ileen's position followed. Ileen eventually agreed to do the story. Rather than risk improper reporting of key issues and concerns by poorly informed **News** reporters, she told us, "I'll do it knowing that I can and will cover the issue to my satisfaction." Several controversial news stories and editorials written by Ileen appeared in **Northeastern News**. Although Ileen "did her job" as a **News** reporter, and turned out much fine news copy, the entire **News** staff became split over her coverage of the issue. They thought Ileen had compromised her objectivity and the question of bias came up.

Discussing the affair later, we both agreed that working on **Northeastern News** would create headaches that we didn't need.

It seemed to us that to "lay it on the line" was the best approach to use with Dean Vestien. We'd tell him that we wanted a complete newspaper that would be, to use **Panga Nyeusi's** description of itself, "A paper by, for and about black people." We wanted much more than a black section in **Northeastern News**. We'd pay attention to not just the highly significant events that affected the black community of Northeastern, but the seemingly insignificant day-to-day events that characterized its life. We would no longer be particularly concerned with criticizing **Northeastern's** two newspapers for their lack of sen-

sitivity in relation to the university's black community. We'd simply "pick-up-the-ball" for ourselves. We thought that we could "sell" the idea to Dean Vestien. We were wrong. He said no.

Undaunted, we turned with our ideas to the new Director of the Institute, Gregory T. Ricks. He liked it and told us to write up a proposal. We did, outlining the reasons why a black student newspaper was necessary on campus, what our goals were, in what specific ways the paper would benefit N.U.'s black community, how often it would come out, the structure of the Editorial Board, and so forth. The proposal, itself, became a "working draft" for the newspaper's constitution.

Ricks read the proposal, asked a few conceptual questions, and told us that the Institute's budget was not great, but it would allow for the funding of the newspaper.

All that summer people had been telling us (and this includes a moderate number of black students) that the idea "wouldn't work." The university administration implied that without their support—something we didn't have—the newspaper would fold. Some black students suggested that after **Panga Nyeusi**, they were "fed-up" with black student newspapers. They said that they were especially suspicious of one partially staffed by old Panga people.

Still we worked on. Indeed after being assured of funding, we worked feverishly to complete the necessary groundwork and have a general framework existing by the time school began in the fall. We designed the Editorial Board, for example, listing individual editorial positions with job descriptions. We outlined the other positions on the paper: An administrative assistant, reporters and photographers. For each position we provided a job description. We thought that one way of insuring a certain level of professionalism, was to recruit "competent" people. People who knew what they were doing. We wanted black journalism majors, but decided that we wouldn't turn down anyone who was interested in what we were doing.

After we had completed the basic groundwork, we began our recruitment efforts. We posted notices urging black journalism and other majors, who were interested in starting a black newspaper, to attend a "planning session." We also used the "word-of-mouth" technique: I saw Harold Hunte on campus one day, just before our first planning session. I asked him to come to the meeting. He said that he would. Harold would later become instrumental in starting the newspaper's photography department.



The specific date escapes me, but on a hot day, early in September, several black students gathered in a circle on the second floor of the Institute. After a two-hour meeting, we became the staff of Northeastern's first black student newspaper.

During the meeting it was suggested that the people there should set up an editorial board. After appointments were completed I had become editor-in-chief; Ileen Dotson became associate editor and ad manager; Joyce Clark became managing editor; Harold Hunte became lay-out and photography editor; Barbara Ellis became literary editor and Donna Deans became administrative assistant.

Reporters were Paulette Boudreaux, Warren Everett, Freddie Faison, Carol Finney, Wayne Garnett and Al Singleton.

Photographers were Melanie White, Karen Maynor, and Delores (Dee) Satterthwaite. After difficulty we located and settled on **Art Ad**, a black printing company, to be our publisher.

Near the end of that first meeting, someone noted that we hadn't named the newspaper yet. Several names

were suggested, among them "The Word", "The Black Student News" and "The Beacon." None of the suggested names particularly moved the staff. As we were about to leave the meeting, Wilbur Jenkins, an engineering senior, shouted, "How about The Onyx!"

A few of us had some idea of what an onyx was, but we didn't see how it had all that much to do with what we were about. Others didn't know what an onyx was at all. Wilbur explained: It's a stone which, in its natural state, throws off bands of different colors. It has some relevance for everybody, depending on what angle you look at it from.

When we left the meeting we were no longer a bunch of black students who had no particular group identity. When people asked us, "What's this new black student newspaper" that they'd been "hearing about?" We'd say, "Oh, you mean the **Onyx**."

It is important to say here that the early growth and development of the **Onyx** parallels that of the Institute, under the leadership of its new staff.

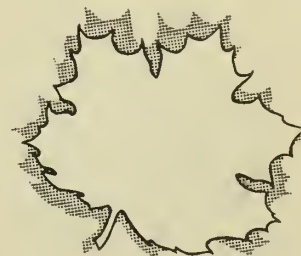
Two months before we published Vol. 1, No. 1 of the **Onyx**, on

November 3, 1972, most of **Onyx** members attended a banquet sponsored by the Institute staff. The banquet was to celebrate the successful completion of the summer program. Students, summer-program staff and instructors, Institute staff, university administrators and faculty, and friends turned out to dine. More importantly, they heard the newly-appointed director of the Institute, Gregory Ricks, expound the philosophy of "academic excellence."

He said, in part, that it has long since been time to demand the very best from each other. And that the old excuses that we've been using to cover up our "jive" ways would no longer be acceptable. He said that while at Northeastern University the chief concern of black students should be the achievement of academic excellence. Some of the people who were the **Onyx** staff heard that speech and came away deeply moved. We concluded that we would put forth our best effort. As individuals we would not jive. As a group, we would meet the challenge before us "head-on."

# AKA

## Alpha Kappa Alpha Sorority Incorporated Gamma Chapter



"THE LADIES OF PINK AND GREEN"



# AIMING FOR THE MOON: HOW A GROUP OF PEOPLE AT NORTHEASTERN UNIVERSITY BECAME THE SYMBOL OF BLACK STUDENT NEWSPAPER EXCELLENCE.

When classes began in the fall of 1972, the **Onyx** staff moved into its first office—a small room on the third floor of the Institute. We had, by way of essential equipment and supplies, one electric typewriter, one manual typewriter, a box of pencils, a couple dozen pens, some reporter's notepads, typewriter paper, and an editor's desk. We were a little cramped, but we didn't mind the closeness.

Our first order of business was to set a "deadline date" for publication of our first edition, and then to generate news copy and advertisements. We decided that we'd need at least a month to get the operation going. We set a date in the last week in October as the deadline date for news copy to be submitted. We thought that a month would be more than enough time to write enough copy for our first edition, a four-page paper. We were set psychologically for the task. Without an advisor we had to reassure ourselves that we could do it, and that in doing it alone we would learn. We'd do the very best, that we could, the staff told each other, and try to "get by" with what we had for now. In that small office we shook hands. Some of us playfully embraced. Writing assignments were handed out and **Onyx** reporters "hit the streets." Ileen, meanwhile, began drumming up advertisers and **Onyx** photographers "clicked" away.

Gradually news stories began to trickle in. The **Onyx** office was literally opened all day back then. **Onyx** reporters would go to class, and when the class was finished, go out on an interview, or go to the **Onyx** office and write a story.

There were several volunteers on the **Onyx** staff who kept themselves busy by clipping out "relevant" news articles from several local and national newspapers. The article would be later used for "news briefs" "guest articles," or the basis for another news story.

By the middle of the last week in October we had a pile of edited news copy ready for the printers. A phone call was placed to Ray Coleman, the owner of **Art Ad**: We told him that we were ready. The copy was delivered to him. The staff rested for a moment and waited. When the galleys were returned to us we immediately saw that we had a problem. When the copy was combined with the photos and ads, we

had enough material for an eight-page paper. Since we had earlier agreed to publish a four-page paper, and since the particulars of the **Onyx** budget hadn't been worked out with Dean Ricks yet, we decided that it would be best to "go with" four pages. Still it was tempting to publish an eight-page first edition.

Other decisions had to be made: Articles had to be selected for the first edition and others "filed away" for future use. Joyce Clark and I huddled. We agreed that the first edition should "set the mood" for the editions to follow. It should include as much as possible all of the things that N.U.'s black community could expect to see in coming editions.

So, we selected one feature story, Dean Rick's appointment to the directorship of the Institute; three human interest stories, Dave Squires' attempts at forming a Black Student

Government; Linda Brown's experiences as N.U.'s first black Homecoming Queen; and the Imani Choir's drive to recruit black student singers. We selected one story on the arts; a story on health care; a political analysis written by Warren Everett and Freddie Faison; international news briefs, edited by Winston Berry, who then had an office in the U.N. building and a sports story.

We included several features, among which were a calendar-of-events, a top-ten record chart, a book list, a poem written by Sheila Mack and an editorial. We had an obituary. It was on Jackie Robinson, the famed black baseball player, who had collapsed at his home in Stamford, Conn., on October 24, 1972. He was dead on arrival to the hospital. Jackie Robinson was remembered on page two of the **Onyx**. Four ads appeared in that first edition.

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Harold Hunte began laying out the newspaper as soon as the selection process was completed. Several of us watched while he applied and explained lay-out methodology. Harold had learned it while lay-out editor of his high school newspaper. When he was not talking to us, Harold talked to himself. The rest of us understood, we were all under a great deal of pressure. In time that pressure would become something like a friend: So familiar and always there.

After the paper was layed-out, headlines and bylines written in, pictures cropped and additional instructions to the printer noted on the lay-out sheets, we packed up the first edition of the **Onyx** for delivery the next morning.

We all were drunk with anticipation the days that followed, while we waited for the **Onyx** to be delivered to us. When it came there was nothing to describe our pride, our exhilaration, in having produced what we considered a very fine product.

Yet we asked questions which would be repeated time and again: "How does it look?" "Is it representative of our very best effort?" And most importantly, "How would it be received by Northeastern's black community?"

The first two questions were answered by us; we were satisfied on both counts. The last question was answered by scores of favorable letters that came to us from students, staff, faculty and administrators at N.U. With its very first edition the staff showed that it was able to reach a degree of "excellency" in a black student newspaper hitherto unknown on N.U.'s campus.

It seems, in retrospect, that national political and social events, that swirled about us had as much to do with the way in which we viewed ourselves, as did the things happening at Northeastern and in Boston.

Perhaps the single most important event that helped us "along the way" was the tragic deaths, on November 16, 1972, of two black students at Southern University in Baton Rouge, LA.

By the time the news of the deaths reached us at the **Onyx**, we had already layed-out the second newspaper. Some staff members had already left the office for the day. Several Institute staff members approached us and "suggested" that we print a front-page "spread" on the deaths of these two students. We told them that we planned to do a story on the deaths, but had not planned a front-page story for this particular edition. Indeed the paper was ready for the printer. The Institute staff

members persisted. The **Onyx** staff reconsidered its position.

Barbara Ellis said she could "round-up" some fact for a story. She began reading various accounts of the vents leading up to the deaths of the students. She started typing. Harold Hunte said that he could redesign the lay-out of the paper. It would take some time, but he could do it. We got a photograph (courtesy of UPI), showing the two students laying dead on the campus of Southern University. We'd use it with Barbara's story. It was done. There were a few problems we had to "iron out" with the printer.

We were, after all, sending him typewritten copy with the lay-out sheets and not proof-read galleys. Ray Coleman said he thought it would be okay. We told him how the "banner" headline should read: "Southern University Yesterday—Northeastern Univ. Tomorrow?"

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The impact that that edition had on Northeastern's total community was, to understate the matter, dramatic. Al Furst, writing in **Northeastern News**, said, "Despite its small circulation, the **Onyx** has already engendered considerable campus reaction." And, "In spite of the controversy, or perhaps because of it, the **Onyx** has received lavish, highly critical, and well deserved praise from members of the English and Journalism departments," ("**Onyx** Shines With Black News, Views," in **Northeastern News**, Dec. 8, 1972, p. 5.).

Yet two new problems for the **Onyx** staff emerged as a result of that edition. They were problems that would plague us relentlessly for the duration of our time as the **Onyx** staff. The first problem was to what extent, or how much space, in the **Onyx** should the staff give to national and international news. Perhaps the leadership of the **Onyx** felt too close to Boston's black community. Several of us lived there. Indeed, one of the early tasks that the staff undertook was to develop a mailing list of, in particular, community agencies. We wanted to show "community folk" what black students at N.U. were doing, and invite them to participate.

We had decided before publishing the first **Onyx**, that it was important to include in each edition national and international news pieces. It was one way of keeping Northeastern's black community aware, in a broad sense, of the global struggle of black and other oppressed peoples.

Periodically we would "forget" that we were a campus newspaper and we devoted some issues almost completely, to local community news. Extensive coverage of national and international affairs appeared regularly in the paper. Our mailing list grew to some 400 names of people and community agencies. People in the community began comparing us to the **Bay State Banner**, Boston's leading black newspaper. We printed, for example, an exclusive interview with Dr. Alvin Pous-saint, the noted black psychologist at Harvard University. We were at rallies where activist Angela Davis and then Congresswoman Shirley Chisholm spoke. We interviewed Bob-The-Chief, and went to poetry reading by his African name (Don Lee) and Nikki Giovanni. We editorialized Richard Nixon's brutal defeat of George McGovern in the winter of 1972, and Idi Amin's expulsion of Asians in Uganda. We were sitting in the press box when five newly elected black State Representatives took the Black Oath of Allegiance. They later became the Massachusetts Black Caucus. We gave over a full page to Muhammed Ahmed and the struggle of the African People's Party. We interviewed Elma Lewis and Rev. Prentis Moore, Director of Boston's University Without Walls. We went to the Highland Park Free School and to Roxbury police reform meetings.

We sent myrta Zayas—a Puerto Rican woman, who was a student at N.U.—to the Spanish Alliance and she wrote a bi-lingual story on the organization. We printed stories on the misuse of Office of Economic Opportunity (OEO) funds by politicians. We interviewed Boston's black media people and sent an **Onyx** reporter out to write a story on the state of community health services.

We printed a full-page story of the Portuguese massacre of innocent people in Mozambique and supported the boycott of Portuguese products. We condemned Boston Mayor Kevin White and Bay State Banner Editor, Mel Miller, for derogatory implications of black youths in Roxbury following the burning death of a white woman, Evelyn Wagler. We went to Norfolk prison and talked with black inmates there. We mailed off a signed letter, describing our disgust, to Rev. Ralph Abernathy, head of the Southern



Christian Leadership Conference (S.C.L.C.), after he accepted a \$50,000 "gift" from Gulf Oil in Dec., 1973. We went to Bobby Seale's press conference and Stokely Carmichael's lectures. We covered much more than can be described in the space provided here. We were called when community groups and organizations held press conferences. Through it all we were unmistakably members of the **Onyx** staff, with press cards and all.

Yet we were painfully aware that, "in the final analysis", we were a student paper. And as such had an "obligation," more or less, to publish items that related, in a more direct way, to black students at Northeastern.

We therefore sought out news items that related to our peers. We reported on and analyzed the two black student "demonstrations," (Nov., 1972 and Oct., 1974), which took place on the campus of N.U. We wrote stories on health services, the problems of financial aid, and ran a series of feature stories introducing to Northeastern's black community, the new staff of the Institute. Black athletes told us of how they were being discriminated against and we wrote it up. We wrote about housing, we criticized the lack of work-study jobs for deserving students, we gave extensive coverage to "Black History Week" and the political climate which lead to the accreditation of Northeastern's Black Studies Department. We covered "Black Student Congress," (B.S.C.), meetings and reported on them. We covered

black student organizations on campus that ranged from fraternities and sororities to a group of black Viet Nam Veterans. We threw open the doors of **Onyx** and invited black people to write about themselves and their interests. And they wrote about religion, psychology, black athletes; they wrote poetry and about African cuisine. They wrote about jazz and police brutality, they wrote stories about black education and dental hygiene. And, black people at Northeastern complimented and criticized each other in the pages of **Onyx**.

The **Onyx** staff instituted "Dial-The-Onyx" and people were urged—and some actually did—call the **Onyx** office when they discovered information they thought we could use.

And the letters came:

"At Georgia State University we have a Brother who is the editor of the school's paper, *The Signal*. I'm a journalism major and I think that the Brothers and Sisters at Northeastern really have 'put it together'."

—James Coffee, Atlanta, Georgia

"Your staff is an excellent one."

—Gregory Powell, Miami, Florida

"This letter comes as a commendation to you and your staff for the excellent, but more importantly, relevant newspaper you are publishing."

—Alga Hope, Jr., Boston, MA.

"I just finished reading your July 17th, Volume 1, Number 13 edition of the **Onyx** and could not let this volume go without my praises, for it was indeed a very professional piece of

journalism."

—Diane Gaskins, Phila., PA.

"The scope of information covered, the quality of writing, layout and design is excellent. . ."

—Marcia Ann Gillespie  
Editor-in-Chief,  
Essence Magazine

"I have to say, personally, that I think it (the **Onyx**) is simply the best Black student publication I've ever come across. In fact, it's the best student publication I've seen, period."

—Khalid,  
Director, Yale University  
Afro-American Cultural Center

There were times when we successfully had what we considered the proper balance of community and campus orientated news; but it was always a struggle. The times when the **Onyx** tilted too much in either direction were the times we talked about it later in staff meetings and tried to correct it in the next edition.

The temptation to print too much community, national and international news was great at times, especially when "nothing was happening" on campus.

Our second "problem" was that of maintaining anonymity. From the beginning the black community at Northeastern had identified the **Onyx** as "the Institute's paper." Perhaps because both the **Onyx** and the Institute "flowered" at about the same time. We were aware of the way we were "looked-at" and the "crisis in con-

# B.E.S.S.

## *The Black Engineering Student Society*

"PLANNING AND PREPARING  
FOR TOMORROW"



fidence" that could result if people came to view the **Onyx** as an "organ" of the Institute.

The problem became acute after we were "persuaded" by Institute staff members to print the front-page story on the "Southern University Deaths."

The battle for **Onyx** anonymity was essentially an "in-house" thing. That is, the primary participants were the members of the **Onyx** staff and members of the Institute staff. It seems now that the Institute staff never really demanded control of the **Onyx**, (by "control" I mean determining the content of editorials, which stories would be printed, etc.), rigid sense of the word control. Nevertheless, there were a few times when we were reminded by Institute staff members that the Institute "controlled" the **Onyx** budget. There was the implication that if we didn't "watch it" there would be questions when the next fiscal year "rolled around." Those were the times when, I in particular, offered my resignation if the **Onyx** had to live with that kind of a threat.

The **Onyx** staff fought with a passion that sometimes exploded into "rage" for independence, some kind of independence. We reasoned that although the Institute funded the **Onyx** and allowed us office space, we were a student organization providing a service to black students in particular. And since one of the functions of the Institute, we said, was to provide services to black students as well as support organizations already existing, we were justified in asking for support, as well as independence.

There were, of course, those times when the Institute staff and the **Onyx** staff didn't exactly "see eye-to-eye." When Institute staff talked control, we talked resignation. In that manner we pretty much neutralized the control talk. It was rudimentary confrontation politics that the Institute and the **Onyx** staffs were practicing. For the **Onyx** staff, however, it was important that we do what we "had to do" without carrying the burden of, "What would the Institute staff think if we printed this?"

Part of our "collective consciousness" knew that we were responsible and that we didn't really need a guardian angel. We had purposely avoided an **Onyx** advisor during our early development because we wanted to show ourselves and others that black students could, all alone, produce a quality product. It was a mission well accomplished, we were not about to lay that claim aside in favor of Institute control.

Perhaps one of the most important reasons that we fought so strongly for independence was that our ability to



At Left Carolyn Ackerman, Journalism Professor.

report accurately on Institute affairs would be severely damaged if we submitted to Institute control. We were sure that there would be a loss of "objectivity" if the Institute interfered with **Onyx** internal matters.

This position, of course, does not mean that Institute suggestions were not taken under advisement by the **Onyx's** editorial board. Many Institute suggestions were, and many appeared as articles, etc., just as many student and faculty suggestions did.

To be sure ours was never a popular position. Institute staff members now and then made a "big thing" out of the fact that the **Onyx** was not "responsible" to anyone.

Our position was challenged time and again. Yet our most serious challenge did not come from the Institute staff. It came from a group of black students, in the fall of 1975. The students leveled several charges against the staff of the **Onyx**. The most serious complaint was that nobody outside of the **Onyx** staff had any say about how the paper operated. The didn't like that arrangement. The controversy was short-lived, but we became wary of our position without an advisor.

Throughout the remainder of 1972, and well into 1973 we published an **Onyx** every two weeks. As Nov. 8, 1973, approached we became thrilled with the idea that we survived our first year as a newspaper staff. The first year had been our test. Certain staff members had believed all along that if we could survive our first year, we could survive subsequent years.

It had been quite a year. By the time we published our first anniversary edition of the **Onyx**, we had a few things to be proud of: the paper had moved from a 4-page to a 20-page tabloid. Our circulation had increased from 500 to 1500. Our staff had increased from 15 to 28 persons.

Certain members of the Journalism Department at Northeastern had in-

itially been skeptical about our ability to survive as a newspaper. Yet, before our first year as a newspaper ended, we had been asked to speak before journalism classes at the University. Ileen, Joyce and I went. We told them how we got started, why we did some of the things that we did and what we hoped to do in the future. They were impressed.

Perhaps the single most important supportive person in the Journalism Department was Prof. Caroline I. Ackerman. She was instrumental in providing guidance to us, and she supported us initially and as the **Onyx** developed. She assisted us journalistically and gave us much moral support. Finally she helped us recruit black journalism majors onto the **Onyx** staff, as well as contributors. For many of the old **Onyx** staff members she remains, to this day, a dear friend.

One of our ongoing efforts had been to specialize the **Onyx** staff, to institute a functional "division of labor." Although the staff was adequate in terms of numbers, there was one particularly nagging and persistent problem: Only a percentage of the **Onyx** staff did all of the work. But by the time of our first anniversary we had established a poetry staff, headed by Lester Payne; a distribution staff, headed by Laurin Banner and Eric Eversley; a photography team, led by Bob Gittens; and 10 persons, whose primary job was to report the news.

One can appreciate the significance of a specialized staff only after it is realized that in the early days a handful of people wrote and edited the entire paper, then distributed it. We were all witnesses to the dramatic improvements between the time the first **Onyx** "went out" and our anniversary edition.

Another "pertinent" improvement that was instituted by the **Onyx** staff, was the appointment of several persons to be **Onyx** correspondents. In general, **Onyx** correspondents were



people who wanted to be involved on the writing side of the paper, but who were unable to make a full commitment. They were asked to submit at least one story per month. The **Onyx** correspondents were a mixed lot, comprised of N.U. students, students from other schools, and at least one person professionally involved in Boston media.

The establishing of **Onyx** correspondents would lend itself greatly to one of the **Onyx** staff's "tremendous" accomplishments in 1974—the founding of the Black Students Mass Media Alliance, (B.S.M.M.A.).

First, a short word about one other accomplishment of the **Onyx** staff which occurred in 1973. Ever since the first edition of the **Onyx** was published, poetry became one of the paper's main features. Sheila Mack, at one time a member of the **Onyx**'s poetry staff submitted the first poem published by the **Onyx**. It was entitled, **A Tribute to Jackie Robinson**, and it bemoaned not the pity of the great baseball player's death, but what a man has to "go through" to achieve "greatness" if such a man is black.

After the publication of Sheila's poem, which appeared in Vol. 1, No. 1 of the **Onyx**, we began to receive large numbers of poetry weekly. The volume of poetry received would, at times, reach as many as a dozen per week. Because we perceived poetry as an important medium through which people could express their ideas, we opened up one full page of the newspaper to poetry. We titled the page **Black Expressions**. It was devoted to poetry only. Soon, however, we were forced to give over two pages of the paper to poetry. The volume and quality of the poetry received had exceeded our modest expectations.

We received and published poems by Insan Sauti, who was Co-Director of the Elm Lewis Technical Theatre Training Program at the Norfolk Correctional Institution. Terri McMillan was sending us her poetry all the way from Oakland, Calif., long before she won the Essence "Black Love" Poetry Contest in 1974. We were as eager to publish anti-war poems written by 13-year-old black girls, as we were to publish love poems by people who had been "stung."

Lester Payne, who has since joined the Boston Black Repertory Company, Inc., and is assistant editor of **Kuumba** magazine, worked hard to keep the **Onyx**'s own poets "on the ball."

Staff poets, Julie Knox, Sheila Mack, Dave Squires and Edward Fleming, turned out many nice pieces of work, which appeared on the **Black Expressions** pages.

In January of 1973, after much staff



discussion, an announcement appeared on page two of Vol. 1, No. 5 of the **Onyx**. It read in part: The **Onyx** staff is happy to announce its plans to publish a literary magazine, scheduled to go on sale later this quarter. The Magazine will be entitled **Black Expressions**, and will be comprised of criticism, essays, poetry, reviews and short stories.

Actually **Black Expressions** turned out to be a poetry magazine, because poetry manuscripts were all that came in to us.

The idea for the magazine had come to us by way of Joyce Clark. She said, one day, after looking at the vast quantity of poetry that we had compiled, "We should publish a poetry magazine." It was a casual, off-handed remark. But like most ideas that came to us then—even casual, off-handed ones—we thought about it. We expanded the idea because we thought that a literary magazine would sell better, then we concluded that we could "pull it off."

There was, typically, a problem: the **Onyx** budget couldn't be stretched to include the publication of a magazine, especially one with the cover done in color. After careful calculations we discovered that we were a few hundred dollars short of what we would need to publish a magazine and to keep on publishing the **Onyx**. Our salvation: to organize fund-raising events.

So, we organized a chili dinner, which featured homemade chili, rice, cornbread and punch. **Onyx** staff members served as cooks, waiters, and clean-up crew. Then we had a "games night", featuring scrabble, monopoly, chess, checkers and a whist championship contest.

We had charged modest prices for a bowl of chili and a cup of punch. For the games we had charged a modest fee to use a game board and to par-

ticipate in the whist championship. The result was that these two fund-raising events had netted only modest returns, in terms of financial rewards. They did allow us to work together as a group outside of a direct newspaper setting, however, and they did establish us as being "on the case" in the minds of most of Northeastern black people. That, in turn, set the stage for our most successful fund-raising event—The Onyx Party.

We were a little depressed about the low level of returns of the first two fund-raising events. We hadn't really wanted to give a party because it was, in a sense, uncreative. But practical matters soon superceded creative matters in our minds. We needed money and black people would pay to "party." It was practical to give a party, so we did. And black people came to the party, and they came, and they came, and they came. We charged people a dollar to "jump" in the auditorium of the Institute. At the end of the night we had made a few hundred dollars. Most of his time, on the night of the party, Bob Gittens spent running back and forth to the Campus Police, delivering small bags stuffed with dollar bills and change. We took it there for safe keeping.

It took us a few days to rest and "get over" the party, but after we had counted the "fruits of our labor," we were elated. We had the money we needed. It was then that we went ahead and announced our intention to publish the magazine. We ran the announcement in the **Onyx**, Bob Gittens began to take photographs, Joyce Clark became Correspondence Secretary, Edward Fleming sketched graphic illustrations and Doris Cruthird began working on front and back cover designs.

For some reason Lester Payne was not around much when first the idea of the magazine was discussed. As a result of that I became Editor of the magazine. One of the reasons why we advertised for work even though we had already compiled an impressive amount of poetry, was to give our readers a chance to submit their work for consideration.

We waited for a response from our readers. We were not all that hopeful about the results.

For a month or more nothing much happened by way of manuscripts being submitted. Then, suddenly, in early spring manuscripts came pouring in: they came from as far north as Canada, and as far southwest as Texas. They came from men incarcerated and from secretaries. They came from college students and the author of a play. They came from old friends

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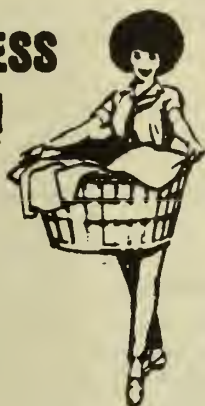
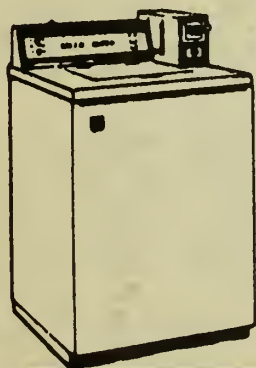
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even pronounce. Again we had asked, and "the people" had responded.

Since we had to spend so much time on fund-raising, and since the manuscripts came in slowly at first, we found ourselves very close to the end of the spring quarter and the editing of the poems hadn't even begun yet.

We decided to use the summer to edit the magazine and to send out various kinds of correspondence to the contributors. By the fall the work was done and we were ready to send the magazine to the printers. By this time we were using **Boston News** to do our publishing, for several reasons we thought it better to sever our relationship with **Art Ad**.

We wanted to do a good job and consequently it took much more time than we had anticipated. The magazine didn't go on sale until December, 1973.

But our troubles were well worth it. Vy Higginson wrote about **Black Expressions** in the April, 1974 edition of **Essence** magazine. She said, in part, "It's (**Black Expressions**) beautifully put together effort that deserves to be recognized."

During the first few weeks of 1974, the **Onyx** staff began to talk seriously about creating a structure out of which the various college students involved in, or interested in the media could come together. We were mainly interested in communications majors, but would welcome all majors. What we wanted to do was create a "situation" where people could get together and trade experiences, assist each other in developing newspapers on other campuses and to bring together college and community people.

We at the **Onyx** thought that the impetus for establishing such an organization had to come from us. Since the beginning we had heard of how "unique" the newspaper was, what a vital service it performed and the "outstanding" track record the staff had. In addition the **Onyx** staff was already in touch—through our mailing list—with nearly all other black student newsletters and newspapers in the Greater Boston area. We were also "in touch" with all of the African Institutes in the area, as well as those radio stations which had black broadcasters.

We used the pages of the **Onyx** to "get the word out." There would be a meeting, for all black students in the greater Boston area interested in establishing better communications among black students.

The first meeting was set for a Friday evening in mid-February, 1974. There was some concern that people wouldn't show up because it was a Friday night, and that it was "Party Night." Still we decided to go with Friday, we wanted serious people, and

serious people didn't mind going to a meeting on a Friday evening.

We were not disappointed. Approximately 20 black students representing several area colleges attended the meeting. It was held on the second floor of the Institute. We named ourselves the Black Students Mass Media Alliance, (B.S.M.M.A.).

We set several goals: 1) To establish an Information Clearing House in the **Onyx** office, 2) To conduct workshops in various areas of the media, 3) To help to establish black student newspapers on college campuses that had none, 4) To build a "working relationship" between black students involved in the media and black professional media persons.

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**"We used the pages of the *Onyx* to 'get the word out.' There would be a meeting, for all the black students in the greater Boston area interested in establishing better communications among black students.**

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Perhaps as a show of faith the students at the meeting elected Ileen Dotson and myself to the two highest offices of the B.S.M.M.A., chairperson and vice-chairperson respectively. Hassan Adeeb, then a personality for WRBB's Soul's Place, became Corresponding Secretary; Bau Bau K. Nance, who would for a brief time edit the **Onyx**, became Secretary; and Auther Odum, then a personality for The Ghetto, became Treasurer.

Dorcus Shiraro, an english major from Simmons College and an **Onyx** correspondent, headed up a group of students who manned the telephones of the Information Clearing House. The idea of the Information Clearing House was very similar to that of Dial-The-Onyx. Community persons, as well as persons from Northeastern and other schools, could call in news items, public service announcements, news tips, and what have you. The B.S.M.M.A., in turn, would insure that the information would reach all of the radio stations and student newspapers that belonged to the Alliance.

The Clearing House was relatively easy to establish, our main problem was in informing various communities and colleges that we existed.

We sent out letters, using the **Onyx's** mailing list to provide the names of community organizations that we needed. We wrote in the letters

that the B.S.M.M.A. had been established and that aside from benefiting black students, we could also be of service to the black community. We told them about the Clearing House. Still, after all of that, the Information Clearing House, like Dial-The-Onyx, would suffer from lack of use.

Shortly after the people who would become the B.S.M.M.A. came together, it was decided that we needed something like a "coming out party." The problem, we determined, was that an awful lot of people didn't know who we were.

In a sense it was this conviction, more than any other, which sparked the fire that drove us toward sponsoring the first "Black Communications Symposium" held at Northeastern. We wanted to use the Symposium not only for our "coming out," but also to familiarize interested "black folk" in the problems and procedures that blacks in the media needed to know.

While it was true that the B.S.M.M.A. members "know something" about the various areas of the media, we were, nevertheless, students. We therefore lacked the broad knowledge that comes as a result of working in the media on a professional basis.

Bobby Edney, who hosted Emerson College's Black Experience radio program, had an idea. There was, he said, an organization of black professional media persons in Boston called the Afro-American Media Association, (A.A.M.A.). Bobby said that he knew many of the members and would contact them. He'd ask them if they would be willing to conduct workshops on the media at a Symposium. Bobby would later tell them that A.A.M.A. would be responsible for the bulk of the workshops and the B.S.M.M.A. would organize the whole thing. Bobby contacted members of the A.A.M.A. and asked them if they were willing to do it. They said that they were.

Under the leadership of Ileen, the B.S.M.M.A. swung into high gear. Letters were sent to A.A.M.A. members for confirmation of their commitments. Public service announcements were aired over college radio stations and placed in college newspapers and newsletters. Bobby, Ileen and I went on radio station WILD and talked about what we were doing. We set Saturday, April 27, 1976, as the day for the symposium. As the day approached we were busy with hundreds of small details. We thought that it would be good to feed folks, so we contacted a black caterer and after some hassling, agreed on a final price for his services. We'd use the Institute for the symposium.



The night before the symposium, several B.S.M.M.A. members worked well into the night, cleaning the second and third floors of the Institute, arranging seating patterns in different rooms and posting signs.

Saturday, April 27, was a clear, pleasant day. There had been an early threat of rain, but by mid-morning the grey clouds had given way to bright skies. B.S.M.M.A. members were nervous. There was much coordinating to do and all of it had to be completed on time. Any confusion on our part could "spell disaster." Our greatest fear was that the people wouldn't show up.

The conference was scheduled to begin at 10:00 a.m. By 9:30 a.m. our fears were slowly relinquished—people were coming. Workshop leaders and interested people were at the desk signing their names and pinning on their name tags.

Maurice Lewis was there, Marc Holmes, Roy Sampson and Al Williams came, Georgia Darby, Gary Armstrong and Sarah Ann Shaw showed up. Two representatives of the Nation of Islam came, and literally dozens of other Boston news people. In all an estimated 250 interested people came to the Symposium, some from out-of-town. The workshops included, Advertising, The Black Revolutionary Press, The Media and Community Affairs, Copywriting and Contracts, The Black Woman in the Media, The Media and Racial Imbalance, Developing the Media Personality, The Black DJ, The Black Press as an Alternative to the Established Press, Editing and Reporting for Newspapers, and Producing for TV.

Harold Hunte conducted a workshop on layout, and I conducted a workshop on black college newspapers.

Among the black politicians who attended were State Rep. Royal Bolling, Sr., and then State Rep. Bill Owens, who was Chairman of the Mass. Black Caucus. Rep. Owens delivered the key-note address.

The day was a success, TV station five had a news reporter at the symposium, as did the Boston Herald American. The TV reporter interviewed Ileen. She told him she was happy with the way things had turned out. It was on TV.

We had offered the people many creative workshops, we had fed them lunch and dinner. The final event scheduled was a fund-raising party. The party was a "flop." Nobody came. But we were not disappointed, we were relieved. Most of us had been at the symposium for about 12 to 14 hours, and we were tired. While we waited for people to show, we "rapped."

After we were certain that nobody was coming to the party, we packed up

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our things, had the building secured and left. We knew that "out there" were people who knew who we were.

### III REACHING OUT: THE ONYX AND BEYOND

This past June, the **Onyx** was presented with an "Organization Award" at the Fourth Annual "Awards and Unity Banquet" sponsored by the African Institute. It marked the fourth time the staff of the **Onyx** has been honored in such a way.

Yet, the awards were never really easy to come by, nor did they convey the intense anguish and pride we as a staff sometimes felt.

Our anguish was mostly a result of negative criticism we received from the black community at Northeastern. It always "upset" us. When the **Onyx's** editorial board was accused of being an "oligarchy", we toyed with the idea of appointing outside people to the board to help with decision making. It never quite worked out, but we gave it a "good try."

We went out and randomly selected black students to interview and photograph after we were accused of showing "favoritism" to our friends when it came to which articles would be published. And we printed more student news when the complaint came to us that we were "extremely" community and Third-World oriented. When it was said that we didn't give all organizations on campus equal space, we printed a roundup of black student organizations and invited black students to submit articles about organizations to which they belonged.

We tried a lot of things, and in spite of our "success" we failed a lot. I'm reminded of what one student activist said while commenting on the student "rebellion" at Columbia University in the mid-1960s. He said that we got where we were because we tried a lot of different things, and failed

sometimes.

Perhaps our greatest failure, and the one we would suffer most from, was not creating a transitional structure through which "power" could be easily transferred from ourselves to the staff members who would come after us.

Soon after the Communications Symposium in April, Ileen and I prepared to graduate. I had been accepted for graduate study at the State University of New York at Albany and Ileen was going to Columbia. Joyce Clark had already left to finish her BA degree in communications at Emerson College. Harold Hunte had become deeply involved in the Black Engineering Students Society, (B.E.S.S.), which he founded and was no longer available. Lester Paynes became involved in professional acting and wasn't around. Bob Gittens was about to leave school for a six month co-op period. The spring of 1974 was "hard times." It very well might have been the **Onyx's** Waterloo.

Already there was talk of the **Onyx** ending. People stopped Ileen and me and asked us what would happen to the **Onyx** after we graduated?

A crisis was approaching. Ileen, Bob and I had lunch together one afternoon to discuss "the state of the **Onyx**." Several other people whom we thought would be good editors said that they didn't want the job. Bob said that he wouldn't mind doing it after he came back from co-op. That was some relief, but there was still the problem of what to do to keep the paper running while he was away. We agreed that we could stop publishing the paper for the summer, but if it didn't resume in the fall there would be the danger of it never starting again. The ball had to "keep rolling" somehow.

There was one person whom we could approach to be editor and at least "keep the **Onyx** alive during the fall of 1974." Her name was Bau Bau K. Nance.

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Because we had no structure through which a person would automatically assume the editorship, the most we could do was "appeal" to Bau Bau. We did, and she said that she would to it. It was just after Bau Bau's appointment to the editorship of the **Onyx** that "all hell broke loose."

At a mini conference held by the Institute for members of Northeastern's black student body, (for the purpose of evaluating black students organizations and promoting "black student unity"), the **Onyx** was accused of "not being responsible" to the black student body and of operating without black student control. They said that it was particularly disturbing because the **Onyx** demanded huge hunks of the Institute's budget.

There were complaints that I had set myself up as advisor to the **Onyx**, without student consent and that nobody knew who Bau Bau K. Nance was, nor why she was now the **Onyx** editor.

Unfortunately, about that time, the **Onyx** staff published an experimental edition—heavily bent toward Third-World news—which was mistaken for the Fall, 1975 freshman edition. That was the spark that ignited the blaze. As far as many black students were concerned their worst fears about the **Onyx** had been realized: the **Onyx** was a Third-World newspaper, set up like an oligarchy.

As usual, when times of crisis came, we explained to the Northeastern Black community the series of events which led to the actions we took. **Onyx** members spoke out at meetings and I took to the pages of the **Onyx** to explain the "situation."

In time the crisis subsided. We breathed easier, we had, all along remembered what had happened to **Panga Nyeusi**. By the time Bob Gittens became editor in the winter of 1975, conditions had "smoothed out" some. They were not good and there was quite a bit of "patching up" that Bob had to do. Bau Bau's had been a stormy editorship.

I was by then a first-year graduate student in sociology at Northeastern, opting to stay here after receiving a scholarship and the promise of additional ones. I was still **Onyx** advisor, but the job was becoming more difficult because of the demands of graduate school.

Throughout the winter and the spring of 1975 the **Onyx** came out on schedule and featured many fine articles.

Bob graduated the following June, and except for Karen Stanton and Warren Everett, both of whom became editors for a short while, all of the old staff was gone.

Gratefully there were a lot of people who were determined to keep the **Onyx** "alive." Perhaps the lot of them could best be personified by Dean Kenneth Edison and Alleavious Hill, the two current **Onyx** advisors. Both worked, and are working now to keep the paper functioning.

The **Onyx** is now a part of Northeastern's Student Activities, and as such is a part of the University's infrastructure. The staff has moved out of the Institute and into the El Student Center. It has its own budget and no longer has to depend on the Institute for support.

In the "Old Days" someone had hung a sign in the **Onyx** office. It became, in a sense, our motto. It read, "You sometimes lose what you go after—but you always lose what you never go after."

**Ted Thomas, Jr.** is currently taking courses toward a Ph.D. in sociology at Northeastern University, while finishing up his Masters thesis, a content analysis of black student newspapers. This academic year he will conduct a seminar at the University which will be **An Analysis of American Racism**. He has published a book of poems entitled, **Annie With The Wig On**.

**Ileen Dotson** received her MBA from Columbia University this past April. She is currently living in New York City and working as a Management trainee at CitiBank.

**Bob Gittens** will begin his second year of law school at Northeastern this fall. At this writing he is employed in the Criminal Division of the Massachusetts Attorney General's Office. He is a member of the Black American Law Students Association. (B.A.L.S.A.)



Inside the **Onyx** office at the Center.



# DEAN KENNETH EDISON IS A POSITIVE FORCE

by Sandi Lambert

"When I can perceive a sense of accomplishment . . . achievement in students, when awards are given out for academic accomplishment, when the ideas students perceive, not those dictated by the administration, are successful," then, says Ken Edison, "I get a warm feeling—a certain satisfaction in being part of those things that have had a positive effect on a student's life."

For the past two years, Ken Edison has been a positive force underlying a student's life at Northeastern. Assistant Dean of Students for Student Affairs and Associate Director of Student Activities as of a year ago, Edison focuses on innovative approaches that allow students the greatest degree of

both professionally and personally.

At 27, Edison, originally from Detroit where he graduated from Mumford High, has accrued an enviable set of credentials; historian, lecturer, published writer, research analyst, consultant, instructor, counselor, dean. Decidedly he progresses. And even more to his credit is the fact that he generously shares his experiences and expertise.

His job as research coordinator for the Martin Luther King Jr., Afro-American Cultural Center at BU allowed him to build a reference-referral-resource system on Afro-American literature, history and culture. This remains to enable any researcher to locate source materials almost effortlessly. He also engineered the development of an Oral History

concern for maintaining these elements of style.

His responsibilities include scheduling Ell Center facilities, coordinating student activities, organizing freshmen orientation (NUFO), being advisor to the ONYX and coordinating the University's photo ID operation. By all accounts Edison is proficient, more perhaps, because he still makes himself available as a supportive counselor for students. This is an extension of his initial position at the African-American Institute, at Northeastern.

A 9-to-closing day for Edison begins with a review with his staff of the day's calendar. He then spends time with the Building and Grounds department, to assure activity reservations are handled properly. This is followed by the class he teaches, "Oral Traditions in the African-American Experience," which is followed by his counselling of students who seek advice on their issue of the moment. He then attends a meeting with the NUFO Committee, the Facilities Committee or both. He then works to organize and develop immediate-to-future projects, such as the concert planned for this October.

Everything demands time, yet he still manages to see that the work-study students in his office are given professional projects, that will develop their research skills.

A year ago, when Edison moved into this position, he was aware that students were disenchanting and felt neglected by the administration, and that there was no one distinct black group that was recognized as a student activity.

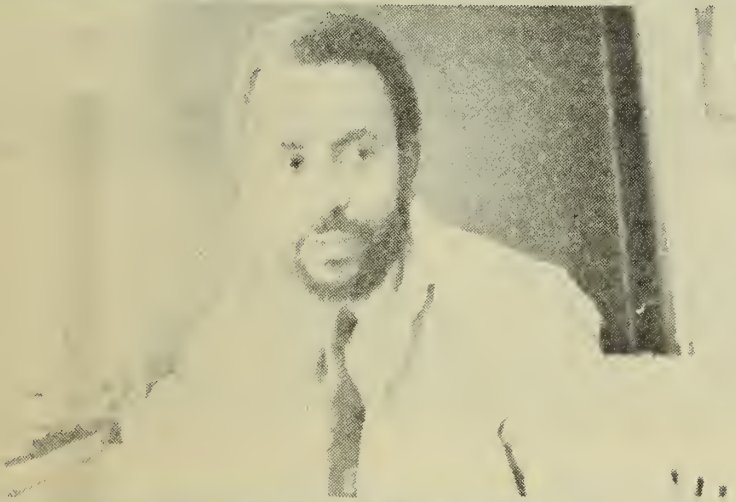
His goal has been to develop academic competitiveness, specific competence, and mastery of the student center. And to this end, he says he acts as a student advocate.

"With the NUFO leadership training I aim to bring substance and form to the freshmen program, so they can see the meaning of their contributions," he said.

"I try to be open and honest, and to help them get through channels. I talk to them, inspire not influence directly, they carry the ball. I try to get them to think, question, analyze," he said, "and then they can pursue from their own perspective," he added.

He is helping the **ONYX** to secure a

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creative freedom.

He advocates, "doing things from the vantage point of success," and he tries to instill this concept in students.

Edison exemplifies his words, he has realized many heights of success and is still climbing. He said he was strongly motivated since his youth, by strong black role models and images, who dispelled for him the myth that blacks are inherently incompetent, uneducable and generally undeserving of any rewards contingent upon that criteria in reverse.

Aside from "the nature of my heritage, and educational background and training," Edison says, "I want to be known as a person who is capable of doing anything."

One can readily witness the effect that this attitude has had on his life

Bank. By recording and filing the speeches of prominent speakers, as they appeared at University functions, they now become available to everyone.

In addition to this, he taught two courses and began researching the life of the oldest living black man in America, Charlie Smith. This material was subsequently presented in a series of lectures. Not least of which, was the presentation Edison made during the 1975 Black History Week in Boston, at the Harriet Tubman House. He is even today researching the Tubman oral history.

Involvement, sharing and striving for successful achievement, is what Ken Edison is all about. And even a cursory examination of his role at Northeastern reveals his unlimited



## **"Do it from the vantage point of succeeding and making a contribution"**

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more workable budget, while at the same time acting as support and 'buffer' for the organizational and format changes the publication is experiencing.

Edison has assisted the **Onyx** in increasing its distribution, and in seeking more scholastic material. And as to the latter, he believes in urging all students to view their work with the idea of eventually publishing it.

Edison feels a strong commitment to each student at Northeastern. His obligation is, he says, "to preserve their right to be here," referring to their being able to continually benefit from the opportunities available through the student center.

He strives to show students that volunteering is a mutual exchange, that they will be assuming professional roles, particularly in development, planning and management of university programs. He believes that because

extra-curricular experiences are so oriented, they go a long way toward rounding out the students' educational development.

"Students should be aggressive and inquisitive. Here in Boston, the capstone of education, the resources are impressive, and students who are attentive will never be bored," said Edison. He adds that, being in Boston also lends "marketability" to a student's credentials.

"Look critically and take advantage of opportunities," Edison advises.

Along with purposefulness; diversity and dynamics characterize Edison's work. Understandably he is cautious of educational politics. He avoids getting caught up in the charisma of occupational labels and unlikely . . . as it may seem, he "continues to dream." One of these dreams, he said, is to eventually establish a private prep school for black high school students to train and prepare them to deal with any univer-

sity in the country. The other is to produce stories for children, and to write a book on his higher educational experiences.

His wife, Diane Harper Edison, a graduate of Boston University and presently teaching Black Aesthetics at Northeastern University, and English and Drama at Massachusetts Bay Community College, "Complements and supports him professionally," said Edison. "Her background is in history, literature, drama and education," he added.

There are some in the world who seem to make up for, and perhaps even over-compensate for the minutes that are lost or wasted by others. With all that Dean Edison does, he nonetheless remains a tennis player, a paddle ball player—ready for next year's tournament, and an equestrian.

"Do it from the vantage point of succeeding and making a contribution."  
—Kenneth M. Edison, 1976.

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# A DECADE OF BLACK PROGRESS



by Anthony E. Graham

It happened one night when I was seated in my study. My son approached me and asked, "Daddy what did you do while you were in school?"

The question hit me by surprise because I could detect by the inquisitiveness in his eyes, that his question had a deeper quest for an answer than the surface of it indicated. He was not just asking what I particularly did, but what of importance happened in my years of education of concern to black people.

Rather than highlight my four years in college, I elected to highlight an important and pertinent decade in the history of black people in the United States, and a tremendous era in the history of blacks and their fight for continual security on Northeastern University's campus.

This era began with the academic year, 1966-67. In this time span, the black students on Northeastern's campus were becoming acquainted with the new terminology (Afro-American), that was circulating throughout the world. It linked all people of African decent in the United States, with their true heritage.

Students took this word to heart, cherished it, and wore it in a pride that can only be illustrated by the great and important strides they were to make in

the coming years.

This era proved to be the great awakening for black students in their regard of themselves, as part of a universal whole. They realized that the global affairs of African and African-American people, were of an integral part of their existence.

They, also realized that they could not petition for the universal rights of African people, if their secular rights on Northeastern's campus were not secure. It would have been similar to a man going out to protect another man's property, while his own is under direct siege. So they took this analogy to mind and began to make sure that home, Northeastern University, was secure and safe.

The 1967-68 academic year was the battleground for this campaign, if you investigate the **Northeastern News**, the major news reporting source on campus, it will prove obvious in the investigation that the campaign was extensive and full-fledged. The **Northeastern News** was bombarded with articles, letters and editorials criticizing the university for its perpetuation of a racist policy.

Blacks openly criticized the administration and staff for the double image they portrayed in regards to financial aid, admissions and cur-

riculum for black students. They felt that it was not that Northeastern owed black students a specific or some specific considerations, but that they did owe blacks the same opportunity they afforded white students.

Blacks began to make their opinions known, through great strides and compound effort the university was beginning to see the other side of the coin. It should be borne in mind that these strides were not on the radical or militant side of evolution, but more or less on the slow and effective mode of evolutionary change.

Let me trace some of the more pertinent articles that were recorded in the **Northeastern News**, and the general effect they had on the campus community.

During this year, several articles appeared that highlighted the unequal admissions process and procedures for Black students in Northeastern University's programs. The major revealer of this great inadequacy was the article by Henry Cabarrus, which aired in the March 29, 1968 edition of the **News** entitled "Education Lack Blocks Black Man's Progress." This article showed that the black man regardless of his quest or determina-

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tion for social, political and economic mobilization is constantly thwarted by the educational stipulations attached to these concepts.

It expressed the concern that black students had towards the educational plight of most black people in the United States. It did not identify Northeastern University as the villain, but it stipulated that this university could be a crusader in the fight against this vicious villain. Blacks became more than concerned about this reality. They started to address this reality to the administration. I guess it could be said that they knew no matter how much they voiced their knowledge of its existence, it would be of no importance unless the proper channels were programmed to internally destroy these policies.

Their concerns did not just delve as far as admissions and halt, it spread to those areas of curriculum that were insufficient in their own regards to black people. This year marked the first time in Northeastern University's history that black literature, drama, art and music were considered to be part of the university-wide curriculum. An act such as this shows that black students, also realized that they had to bind Northeastern to its agreements and also make secure their existence on

the academic level. The inclusion of black studies in the curriculum, also made it a reality that black students would have more black faculty and staff, to be involved in the decision making process of the university on their behalf.

I don't want it to seem that the black students of Northeastern University did not keep up with the national and global affairs of their brothers and sisters, because they did.

During 1968, major social and political leaders were to visit Boston and our campus, such as Dick Gregory and Dr. Martin Luther King. These leaders kept them abreast of the strides and happenings throughout the continental United States, and the world, of concern to black people. With the knowledge they absorbed from these great spokesmen, they began to see that no matter how small their strides were in the perspective of the global strides, it was as Dr. King once stated, "If every man, woman, and child does his part effectively, it makes it that much better for the whole."

So they continued to make their strides, even though it was a time of great sorrow for the entire world because some individual had taken the life of a man, an important man, whose only concern was the uplifting of mankind.

Black students, faculty and staff even in their sorrow, had something to be happy about—this was to mark the first Black Orientation for those black freshmen and transfer students entering Northeastern University. Yes, it was a time for rejoicing, because this was not the only battlefield on which they had a major breakthrough.

President Asa S. Knowles, in the fall of 1968-69, had answered the demands of the black students presented in the meeting with university administration the previous academic year. It pledged that there would be an investigation into areas of concern to the black students, and that the university would proceed with all due speed to accommodate those areas that were showing sufficient lack.

The proceeding years were to prove more important and momentous. Blacks were starting to come into their own on Northeastern's campus. The news highlights some of the most important events for blacks, and their efforts to secure their place in the annals of Northeastern's history. The black arts began and continued to flourish on the campus, black studies became a more integral part of the university curriculum, black students began to become more involved in the university social activities, but above

Continued on p. 52

## Coretta King will address seniors

Mrs. Coretta Scott King will be the keynote speaker for Northeastern University's 70th annual Commencement in the Boston Garden June 20.

She will receive an honorary doctorate from the University at that time.

Mrs. King, widow of the Rev. Dr. Martin Luther King, Jr., has been acclaimed throughout the world as a leader in peace and civil rights.

She is president of both the Martin Luther King, Jr. Foundation and The Martin Luther King, Jr. Memorial Center, the official family sanctioned memorial to her late husband. The Foundation and Memorial Center are located in Atlanta, Ga.

A concert singer by profession, Mrs. King received her bachelor of arts degree from Antioch College in Ohio, and her bachelor's degree in music edu-

cation from the New England Conservatory of Music.

Mrs. King married the late Dr. King on June 18, 1953, and occasionally substituted for her husband as a speaker.

At the same time, she frequently appeared in her own right before church, civic, college, fraternal and peace groups across the nation, both as a speaker and as a concert artist.

Mrs. King is responsible for the "Freedom Concert," a form which she developed and performs as her own contribution to the Civil Rights Movement.

The Freedom Concert combines prose and poetry narration with music in order to present the history of the movement.

Author of numerous articles, Mrs. King is the author of the national best-seller, "My Life With Martin Luther King, Jr."

She is also credited with playing a key role in making possible the production of the documentary film, "King: From Montgomery to Memphis."

Mrs. King is a member of the Board of Directors of the Southern Christian Leadership Conference, of which her late husband was the founding president.

She is the first woman to preach at a Statutory Service, St. Paul's Cathedral, London, England, (1969).

The mother of four children, Mrs. King resides in Atlanta.

She will address more than 4,000 Northeastern graduates and 15,000 invited guests during the afternoon ceremonies.



Coretta King came to N.U.

## Boston Police clear Hemenway Street

By MYRON BURTMAN

A force of 150 riot-equipped Boston Police broke up another block party on Hemenway Street Tuesday night. The party was being held to celebrate the release of Black Panthers Bobby Seale and Erica Huggins.

Leaflets had been distributed in the area Tuesday morning announcing the party and by 9:30 p.m. a crowd of about 100 people had gathered. They threw frisbees, tossed firecrackers, and drank wine but did not block traffic.

Roman candles were shot off from the Northeastern mens dorms at 115-119 Hemenway St. and music came from stereo speakers placed in various windows along the street.

The crowd continued to grow to a maximum size of 250 people and at 11:15 p.m. they moved onto Hemenway St., closing it from Gainsborough Street to Westland Avenue.

From the alleys along Symphony Road boxes were dragged into the middle of the street and set afire. As a portion of the crowd danced around the fire, people continued to throw firecrackers and rolls of toilet paper from buildings along the street. Various revolutionary slogans were painted on the walls.

Three fire engines arriving ten minutes later at 11:25, were met with yippee yells and a shower of rocks and bottles. They stopped at the corner of Hemenway and Westland and waited for police to clear the street.

(Continued on Page 2)



all the black students began to take control of their destiny within their academic world.

If I was to single out a year that would be of importance similar to 1968-69, it would have to be 1972-73. This year marked the re-establishment of the African-American Institute, then known as the "Afro-Institute." This establishment brought some of the most dynamic black people to Northeastern's campus. Black students knew then that they had created an everlasting structure to the university's landscape. Some of the people that were to prove to be of great intellectual and spiritual importance to the black cause on campus were Prof. Ramona Edelin, Dean Gregory T. Ricks, Alonzo Speight, Willa M. Burnett, Yvette Tinnerman, Verdaya Brown and Gloria Blue.

Some of these people were our own, they had been educated at Northeastern, participated in the beginning struggle and felt compelled to continue in the struggle for black equality on Northeastern's campus. But above all it was not where they came from, but the reason and vision they and our future comrades rallied around.

The Institute was established on the foundation of "Educational and Cultural Pride," something we all had instilled in our hearts. These young professionals spoke it, showed it and taught it, with such fervor and imagination that the black student body wanted to model their lives after them. There could not have been a better time for this atmosphere to have arrived, we became stronger, more determined in our quest, more entrenched in our ideals and more loving of our brothers and sisters. The black campus community was so strong that the university knew what fate it was in store for.

This staff instituted new program for black students, it gave other black more opportunities to be a part of this new vanguard of black initiators, such as in the Project Ujima program.

This program took those black students that were denied entrance into the university because of educational qualifications, and gave them the opportunity to prove themselves. We were proud of these students because they dealt with the stigma that was attached to them—"not being college material," and achieve, when all in the white academic world thought they would fail. This staff also gave us the direction and guidance, we so desperately needed in our on-going fight.

This Institute brought new educational goals to our horizons, it made us think of not just finishing college, but



Dick Gregory on page one of *News* in 1968.

finishing tops in college. It made us think of not just stopping after our baccalaureate stage of education, but continuing to our doctoral degrees. It made us realize that we were not just doing this for ourselves, but for all black people. We held our heads to the sky, and saw no limits on what we could do, if we only stove on.

During the next years, we continued our quest to make our existence on this campus a certainty. We established an African-American Studies Department, fully accredited in the College of Liberal Arts. We brought new intellectual and social leaders on campus to voice our concerns on a more universal note.

The white students began to realize our concerns were just, as much for them, as it was for ourselves. They too, began to know what we said and voiced in prior years was right: "No man can live, plan and exist in an environment that was not in some way, fashion or form secure and corresponding to his existence."

They even realized that in 1974-75, when we marched into the office of the Dean of Student Affairs that our list of demands encompassed their rights, as well as our own. The white faculty saw this also, and joined the crusade for secure existence, and are continuing in that crusade to this very day.

I would not want anyone to get the impression that our cause did not hit any halts or obstacles, because there were many of them. But you do not dwell on your faults or halts, you continue only remembering those obstacles so you do not trip over them again.

During these years, we established a Black newspaper to record and document the existence of blacks on Northeastern's campus. We named it the **Onyx**, after the gem, that reflects the true image which is shown in it. We knew that to be clear in our directions, and our beginnings, we would have to have some recollection of the ground we covered and this newspaper would be our instrument for that purpose.

Things did not stay the same, as you

can see, the university was changing, the academic communities around us were changing, Boston was changing, and **we were changing**. We took on new causes, such as community awareness, social mobility, affirmative action and universal awareness.

I cannot give you a full-length recital of the events that took place on Northeastern's campus in this limited space and time, but I can give you a glimpse of the history which blacks made on the campus. Just remember some of the names and events that you were witness to

Ann Duncan-Glasgow, Dean Gregory T. Ricks, Prof. Ramona Edelin, Willa M. Burnett, Gloria Blue, Alonzo Speight, Diane Harper, Dean Kenneth Edison, George Rowland, Michelle Jones, Kokayi Alimayr, Olon Godare, Dr. Stanlake Samkange, Dr. William McLauren, Sherman Hart, Jerome McKinnon, Ileen Dotson, Norma Woods, Ernestine Whiting, Lesley Shelton, Ted Thomas, Francenia LeGrand, Michael Frisby, Myrielle Smith, Fred Faison, Dr. Martin Luther King, Dick Gregory, Julian Bond, Robin Clairborne, John Clark, Holly Carter, Al Colon, Prof. Reed, Black Engineering Society, Project Ujima, Black Freshman Orientation, Leadership Conference, First Annual Unity and Awards Banquet, Iota Phi Theta, Alpha Kappa Alpha, Omega Psi Phi, Together Phi Together, Nun Phi Nun, White Hall, Tony Vandermeer, Mandrill Concert, Homecoming Queens, Beth Rhodes, Institute Picnics, J.R. Mitchell, Dana Chandler—these are just a few, there are many many more with countless more behind them.

So, as I said to my son when our conversation had ended, if anyone ever asks you about your history, your existence, your people, tell them I am my people—in me you see the outcome, the work, the sweat, the tears, the agony, the accomplishments, the failures, the fighting, the continuation of my people. I carry them in me, and nothing you can do or say, can take away the fact that they and I are here.



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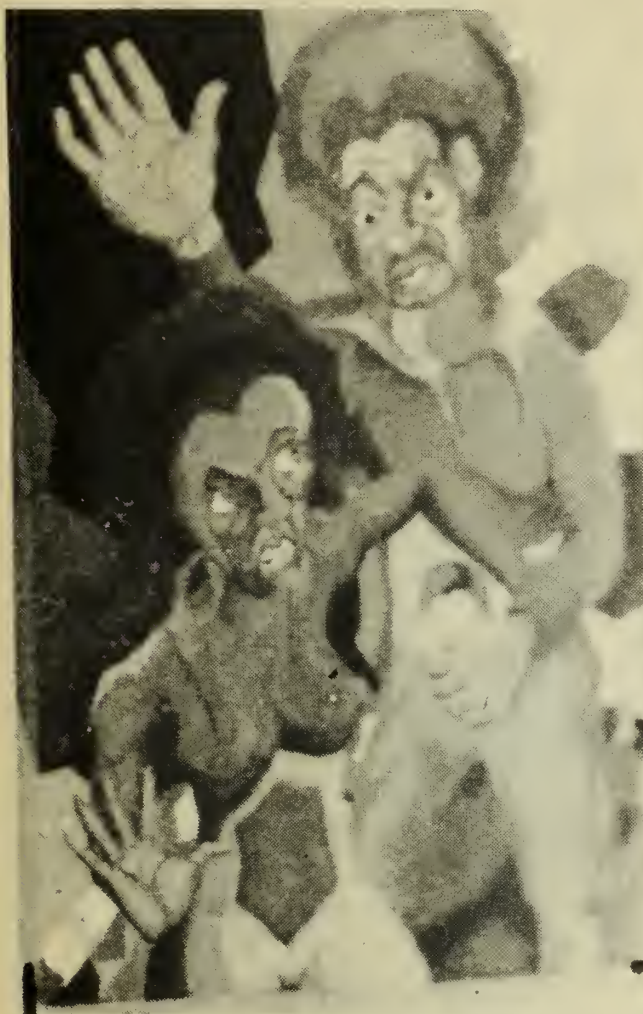
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# Dana Chandler's portraits of the Black struggle



## Continued from cover

As an artist, Dana first received recognition through his murals, which appeared on the walls of Boston buildings in the late 60's.

He defines his work as message art, art that makes a statement about black problems. Black people, black history, black culture, BLACKNESS.

He is an aggressive painter, both in style and images. This identifiable trait, which has been the key to his recognition and reputation expresses itself equally in his work, and his personality.

Speaking about himself, he feels he is as aggressive a person as he is an artist. He attacks his canvas, then he attacks getting information with about the same force.

Dana learned early, that if he was

going to get any recognition for what he was doing he would have to be extra aggressive. Stated more subtly, "Pushy with a balance of being warmly human," is the way he described it.

He has displayed his work everywhere he possibly can, even if it meant on the sides of buildings. This is the way he has been able to get his message across.

Dana has traveled to three nations in Africa—Ghana, Senegal and Dahomey. He has also traveled extensively throughout the United States. He sees Africa as the 'homeland,' and said: "Until I have seen all that can be seen in Africa, Europe can wait." With six to eight million blacks in Europe, he said he would like to get there eventually to explore new ideas for his canvases.

Much of what he has done, can in part be credited to the people who have helped him. John Bynoe, who heads the Boston's Professional Business Club, was the first person to allow Dana to exhibit his work in a setting.

"The Ladies at Simmons" provided him with funds, and a studio, when his own was vandalized and destroyed.

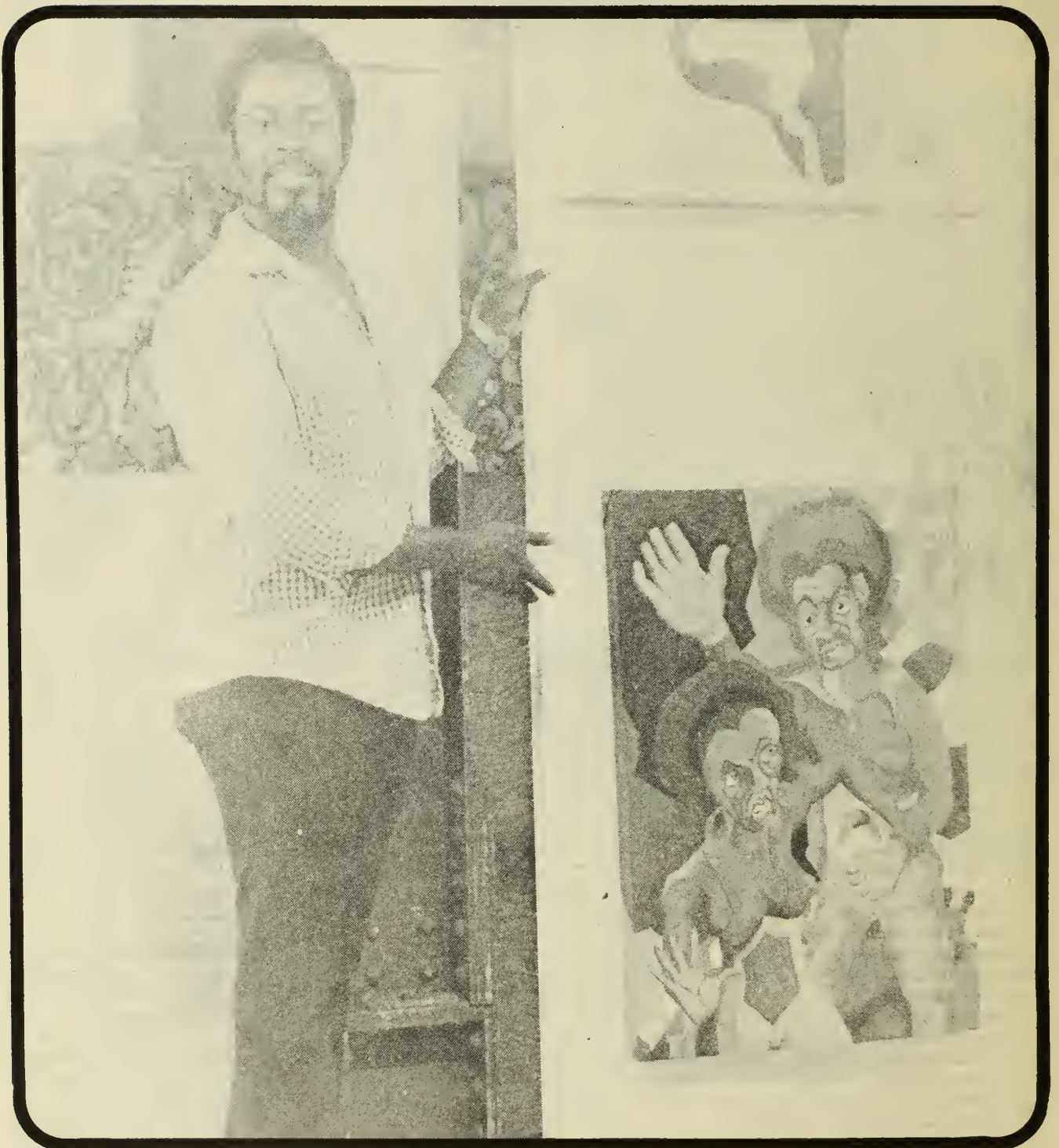
Two Northeastern administrators, Gregory T. Ricks, and Ramona Edelin, provided him with space at 11 Leon Street, and initiated his art course at Northeastern.

Dana was awarded the NAACP Man of the Year Award (1970), and has been the prime subject and participant of numerous TV shows, books, magazines, conferences, and lecture series.

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# A man and his work



Continued from p. 55

This includes an exhibit at the 1974 World's Fair in Spokane, Washington.

In March 1976, Dana displayed his most recent silkscreens and three dimensional works at Northeastern's new gallery.

In early September, Dana presented an exhibition of his works in the Arlington Street Church, and received noted recognition.

Seeing a display of his work will convince anyone that Dana Chandler's achievements as an artist, creates an

awareness of the history of black culture through a modern perspective, and proves the strengths attributed and imbedded within his people. He is a true example of the force of fierce integrity and commitment, that students today, will need to survive tomorrow.



# REGISTER TO VOTE!



By David Wood

"In the next two weeks we are going to go to basketball courts, shopping centers and discos to register people to vote," said Pat Blakeney, a member of the Roxbury Multi-service Center voter registration task force.

Nearly 1200 people in Boston are registered to vote in the upcoming primary election because of the "systematic effort" by the Roxbury Multi-service Center," Blakeney said.

"We have a phone bank and we use it to call people. If their name doesn't appear on the city registration list, we know they are not registered," Blakeney said.

She added that there is a field registration program, and volunteers cover various precincts in the city.

"Sometimes there are one or two people, or a group assigned to a precinct. And we have enlisted the services of sororities and other organizations, because it is a total community effort," Blakeney said.

Asked how people know of the registration program, she said, "We have a lot of coverage in the media, and people just come in and register."

Blakeney said, they will not stop after the election is over but will "try to

get people registered forever."

The city recently dropped people from the registration list, because of failure to vote, and Blakeney said there is no special effort geared towards them, "because we have no way of knowing who was dropped."

According to Darryl Gorham, field coordinator for the voter registration task force, Boston has a low percentage of registered voters.

"In the North End, lower Roxbury, North Dorchester, and Mattapan, there are 130,000 residents and 88,400 are eligible to vote. There are 42,000 registered," Gorham said.

He said areas with low registration were pinpointed and targeted by the field organization.

"We are non-partisan, and not for any candidate. We want to make voter registration part of life—not just a one year thing," he said.

According to Graham, there are 55-60 "reliable" people involved in the field operation.

"I wanted 10 people per precinct, or 550 altogether, (55 precincts in the black community) but with only 10 percent, our preprimary goal of 1200 people registered was met," he said.

Gorham said mass rallies could have been staged to get people to register, but this would have been "impersonal."

"Voter registration is an educational process, and approaching it on a small scale will be more effective," he said.

Gorham stressed that additional volunteers are needed, and he can be contacted at 725-4426.

NAACP Executive Director Ed Redd, said that their registration program is "still in the planning stages," but added that the program will get underway after Labor Day.

"We are getting a number of people together, who will go out from door to door, in an effort to get people registered," Redd said.

Though the program is still in the organizational stages, there are about 100 volunteers, according to Redd.

"I would like to have 500 volunteers, and we are still looking for people interested in helping out," he said.

Redd said the volunteers would take the black community "ward by ward, precinct by precinct."

Redd can be contacted at 267-1058.



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# ADVISOR'S NOTE . . . . .

As faculty advisor to the **ONYX** and Associate Director of Student Activities, I would like to take this opportunity to discuss my philosophy of Student Activities, and how this area of student life can and should have an impact on a student's higher education. It has often been said that the purpose of higher education is to cultivate the ability within the student to develop the means to a better life and to prepare them for a lifetime of contribution to society. The object then of those responsible for fulfilling this mission is to provide an educationally sound mechanism by which students can begin to realize their full potential.

Student Activities is a unique area because it provides the opportunity for a student to combine the theory of his course work and the theory of practical application in pursuing his career goals and . . . or interests.

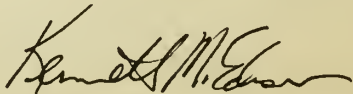
This publication is an illustration of the kinds of educationally beneficial projects that are realized through student initiative, and their determination to develop, plan and implement their concepts and ideas.

The **ONYX** is Northeastern University's student publication that cites the contributions, articulates the concerns, and chronicles the higher educational experiences of African Americans at the University.

As such the members of the **ONYX** staff have compiled this Freshman Orientation publication to provide the Northeastern community and community at-large with a historical analysis—from their perspective—of African-Americans at Northeastern University from 1967 - 1976. Their experience in compiling this document is significant because for many of them it is a strong indication of their ability to assume positions of professional respectability in the field of Research, Journalism and Publishing. It is also significant in that many of their forefathers, among them, W.E.B. DuBois, Dr. Carter G. Woodson, Dr. Martin Luther King, Jr., initiated their prolific careers by writing for student publications during their graduate and undergraduate matriculation.

The Bibliographic Reference of "African-Americans as Depicted by the **NORTHEASTERN NEWS** from 1967 - 1976" was compiled by work-study students, working as research assistants in the Office of Student Activities. We hope that it will be useful as research-source materials for scholars, students and community people conducting research on African-Americans at Northeastern University. This material was prepared and compiled by Yvette Washington, with assistance from Dene Brown, Robert Maddox and Mary Harper.

I would like to personally thank all of the **ONYX** Staff, Administrators, and Student Activities Staff that have made this publication possible. Your time, devotion and determination in seeing the project through to the end was commendable and worthy of future support for similar projects.



Kenneth M. Egan

Assistant Dean of Students



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11. "Dukemen Show Courtly Cool." Mike Fine. Vol. L. No. 8. Dec. 22, 1967.
12. "Blacks Charge Racist Policies." Vol. L. No. 9. Jan. 5, 1968.
13. "Dancing and Concerts Warm Winter Festival." Vol. L. No. 9. Jan. 5, 1968.
14. Editorials: "Meaningless Criticism." Vol. L. No. 9. Jan. 5, 1968.
15. "Officials Answer Farrar's Charges." Peter Lance. Vol. L. No. 10. Jan. 12, 1968.
16. "Brooke Speaks to NU Alumni." Vol. L. No. 10. Jan. 12, 1968.
17. "Gregory Predicts More Rioting Resulting in a Negro Revolution." Jeff Northrup and Nan Vogelsson. Vol. L. No. 11. Jan. 19, 1968.
18. "Eve of Revolt." Peter Lance. Vol. L. No. 11. Jan. 19, 1968.
19. "Osgood's Injured Cheek Slows Huskies." Vol. L. No. 11. Ed Rice. Jan. 19, 1968.
20. "Track Team Bows 78-31 Crimson Just Too Much." Mike Williams. Vol. L. No. 11. Jan. 19, 1968.
21. "Council Passes Pot Proposal, KO's Draft, Black Power Bills." Vol. L. No. 12. Feb. 2, 1968.
22. "Dukemen Tap Off or Die Weekend." Bill Griffith. Vol. L. No. 13. Feb. 9, 1968.
23. "Barnes Earn Olympic Tryout." Ed Rice. Vol. L. No. 15. Feb 23, 1968.
24. "Saluting the Seniors..." Donna Doherty. Vol. L. No. 16. March 1, 1968.
25. "Tamed Unit Wildcats to host the Tournament-Bound Dukemen." Vol. L. No. 16. March 1, 1968.
26. "Education Lack Blocks Black Man's Progress." Henry Cabarrus. Vol. L. No. 17. March 29, 1968.
27. "Black Students' Union Forms at Northeastern." Vol. L. No. 17. March 29, 1968.
28. "Black Political Power Hampered." Henry Cabarrus. Vol. L. No. 18. April 5, 1968.
29. "Barnes Survives First Cut For Olympic Team Tryouts." Don Leamy. Vol. L. No. 18. April 5, 1968.
30. "Rev Martin Luther King, Jr.; No Longer Here to Protect Us." Robert A. Feer. Vol. L. No. 19. April 12, 1968.
31. "800 Attend Service for Dr. King." Joe Smiarowski. Vol. L. No. 19. April 12, 1968.
32. "Black Students Request Meeting Ad-

- ministration." Vol. L. No. 19. April 12, 1968.
33. "Midst Grief and Sorrow: Black Anger." Larry Rothstein. Vol. L. No. 19. April 12, 1968.
34. "To the Promised Land." Vol. L. No. 19. April 12, 1968.
35. "Dr. King Without Tears." Bob Matorin. Vol. L. No. 19. April 12, 1968.
36. "Economics and the Black Man." Henry Cabarrus. Vol. L. No. 19. April 12, 1968.
37. "Free at Last." David Lustig. Vol. L. No. 19. April 12, 1968.
38. "A White Man Looks at the Assassination." Vol. L. No. 19. April 12, 1968.
39. "Olympic Hoop Squad Named: Barnes Misses." Vol. L. No. 19. April 12, 1968.
40. "Ask on Black Problems 'Why Can't We Do More?'" Nedda Young. Vol. L. No. 20. April 26, 1968.
41. Letters to the Editor: "Ludicrous." Phil Goldberb. "Students." Univ. Relations Comm. B.S.U. Vol. L. No. 20. April 26, 1968.
42. "Black History Omitted from Texts." Henry Cabarrus. Vol. L. No. 20. April 26, 1968.
43. "A Black Man Speaks Out." Mike Brown. Vol. L. No. 20. April 26, 1968.
44. "Black Problems in Psychology." Henry Cabarrus. Vol. L. No. 21. May 3, 1968.
45. "Black Lit. Course Begins This Summer." Loretta Errico. Vol. L. No. 21. May 3, 1968.
46. "Toward Eventual Reconciliation." Vol. L. No. 21. May 10, 1968.
47. "Black Aesthetic Needs Negro Literature." Henry Cabarrus. Vol. L. No. 22. May 10, 1968.
48. Letters to the Editor: "Appeal." Vol. L. No. 22. May 10, 1968.
49. "Barnes Picked Fourth by San Diego Rockets." Vol. L. No. 22. May 10, 1968.
50. "Black Art, Culture on Display." Nedda Young. Vol. L. No. 23. May 17, 1968.
51. "Black Drama, Music Planned." Loretta Errico. Vol. L. No. 23. May 17, 1968.
52. "Black Problems Series is Summarized." Henry Cabarrus. Vol. L. No. 23. May 17, 1968.
53. "HUD Secretary Weaver to Speak at Commencement." Vol. L. No. 24. May 24, 1968.
54. "Racism—A Special Form of Prejudice." Henry Cabarrus. Vol. L. No. 24. May 24, 1968.
55. "Nothing" Mike Brown. Vol. L. No. 24. May 24, 1968.
56. "Newport Jazz Festival 1968." Dick Mattulina. Vol. L. No. 25. July 3, 1968.
57. "Racism at NU Fought on Two Fronts." Steve Thorp. Vol. L. No. 25. July 3, 1968.
58. "Rockets Launch Barnes." Ed Rice. Vol. L. No. 25. July 3, 1968.
59. "Black Orientation Planned." Mike Dorfsman. Vol. L. No. 27. Aug. 9, 1968.
60. "Name Black Coordinator." Steve Thorpe. Vol. L. No. 27. (Anne Ealy) "Racially Split Frosh Orientation Debated." Nancy Vogelsson. Aug. 9, 1968.
61. "Blacks Neglect 'Blacks'" Vol. L. No. 27. Aug. 9, 1968.

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62. "Black Orientation Open to All Races." Mike Dorfman. Vol. L. No. 28. Aug. 23, 1968.

63. Students' Voice: "Two Communities." Rachelle Nash. Vol. L. No. 28. Aug. 23, 1968. "Coverage Deplored." Univ. Comm. Against Racism.

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1. "President Answers Demands." Mike Dorfman. Vol. LI. No. 2. Sept. 27, 1968.
2. "Vicious Cycle of Racism." Jim Kilpatrick. Vol. LI. No. 2. Sept. 27, 1968.
3. "Students May Apply to Do PAC Work." Vol. LI. No. 2. Nov. 8, 1968.
4. "UCAR Explains Racism." Vol. L. No. 9. Nov. 22, 1968.
5. "Drums of Passion Dazzle Big Crowd." Donna Doherty. Vol. L. No. 9. Nov. 22, 1968.
6. "Powell Favors Black Power and Disent." Marc Stern. Vol. L. No. 18. April 4, 1969.
7. "Black Artists Display Work." Vol. L. No. 18. April 4, 1969.
8. "Apathy Breeds Civil War." Jim Kilpatrick. Vol. L. No. 18. April 4, 1969.
9. "Osgood Named MVP In All-Star Contest." Vol. L. No. 18. April 4, 1969.
10. "Blacks Propose Institute." Vol. L. No. 24. May 23, 1969. p.1. "Fac-Sen Offers Compromise." Lenny Gamache. p.11.
11. "An Important Proposition." Vol. L. No. 24. May 23, 1969.
12. "On the Black Proposal." Peter Lance. Vol. L. No. 24. May 23, 1969.
13. "News Reporter Uncomfortable, Strained in Roxbury Church." Troy Wallace. Vol. LI. No. 1. Sept. 20, 1968. p.3.
14. "Huskies Set To Defend Winning Hoop Tradition." Ed Rice. Vol. LI. No. 1. Freshman Supplement. Sept. 20, 1968 (Osgood and Barnes) p. 5-16.
15. "Black Freshmen—On Guard." Henry Cabarrus. Vol. LI. No. 1. Sept. 20, 1968.
16. "Activist Groups Stir Campus Into Action." Vol. LI. No. 1. p.8. Sept. 20, 1968.
17. "Afros Elect." Vol. LI. No. 3. Oct. 4, 1968. p.7.
18. "Biafran Professor Works to Aid Fellow Countrymen." Steve Thorpe. Vol. L. No. 5. Oct. 18, 1968. p.6.
19. "White Law and Order." Vol. L. No. 5. Oct. 18, 1968. p.9. Thomas La Pointe.
20. "Pres. Knowles Discusses Racism. Library at Forum." Vol. L. No. 8. p.1. Nov. 15, 1968.
21. "Olantunji Group Here Tuesday." Vol. L. No. 8. Nov. 15, 1968. p.1.
22. "Roxbury Is Becoming the Place to Bank." Peter Accardi. Vol. L. No. 10. Dec. 20, 1968. p. 1 & 6.
23. "Key Man Osgood Eyes Leap Into Pro Hoop-Ball Shoes." Dale King. Vol. L. No. 10. Dec. 20, 1968. p. 10.
24. "Klan Threatens UCAR Members." Jay Colen. Vol. L. No. 17. March 28, 1969. p.1.
25. "Black Arts Week Through Sunday." Vol. L. No. 19. April 11, 1969. p.5.
26. "Black Studetns Get Afro-American Studies Center." Vol. L. No. 21. p.5.

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1. "Speakers Here for 15th." Kathy Kepner. Vol. LI. No. 4. p.1.
2. "Chicago 8 Denied Auditorium." Mar-

tin Beiser. Vol. LI. No. 4. p.1.

3. "Concert Sparks Homecoming." Vol. LI. No. 5. p.3.
4. "Julian Bond Discusses Black's Role in Political System." Vol. LI. No. 7. p.8.
5. "Husky Captain Roberts Runs War on Own Cinder Track Field." Al Wallack. Vol. L. No. 11. Jan. 9, 1970.
6. "Dellinger Focuses on Chicago Trial." Vol. L. No. 12. Jan. 23, 1970.
7. "Back to Days of Ba, Ba, Ba?" Jim Kelly. Vol. L. No. 16. Feb. 13, 1970. p.13.
8. "Sooo Protest Panther Trial." Bruce Shlager. Vol. L. No. 22. April 17, 1970. p.3.
9. "Malcom's Widow Discusses Black Oppression." Joanne McMahon. Vol. L. No. 22. April 17, 1970. p.6.
10. "Mrs. Middleton: Accept White Help." Joy Jordan. Vol. L. No. 22. April 17, 1970.
11. "Dr. King's Dream." Vol. L. No. 12. Jan. 16, 1970.
12. "Paul Parks." (picture, caption) Vol. L. No. 16. March 28, 1969.
13. "Dellinger Focuses on Chicago Trial." Lennie Gamache. Vol. LI. No. 13. Jan. 23, 1970.
14. "ILA Faculty Approves UCAR Course." Joanne McMahon and Nancy Vogelsson. Vol. LI. No. 17. Feb. 20, 1970.
15. "On the Right Course." Vol. LI. No. 17. Feb. 20, 1970.
16. "Justice or Supression?" Vol. LI. No. 17. Feb. 20, 1970.
17. "Latham See His Role as a Liaison Between Blacks and Administrators." Robert Krekorian. Vol. LI. No. 18. Feb. 27, 1970.
18. "Panther Support Group Attempts an Awakening." Mary Gelinis. Vol. LI. No. 20. April 3, 1970.
19. "Black Enrollment Growing Steadily." Jim Kelly. Vol. LI. NO. 20. April 3, 1970.
20. "Neglect Rules Race Relations." Vol. LI. No. 20. April 3, 1970.
21. "No Room for Majority Blacks in the Silent." Mike Brown. Vol. LI. No. 20. April 20, 1970.
22. "DSS Committee Cancels Hoffman; Picks Betty Shabazz to Speak." Vol. LI. No. 21. April 10, 1970.
23. "Panther Supporters Plan Seale Rally." Jim Kelly. Vol. LI. No. 21. April 10, 1970.
24. "Council Debates Breakfast Program." Joy Jordan. Vol. LI. No. 21. April 10, 1970.
25. "Black Panthers Seek End to 'Capitalist Oppression'" Panther Support Group. Vol. LI. No. 21. April 10, 1970.
26. "Honorary Degrees." Lennie Gamache. July 2, 1970. Vol. LI. No. 31.

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1. "DSS Past and Present, Stimulates Community." Freshman Supplement. Sept. 25, 1970.
2. "PUAR Fights to End White Racism." Freshman Supplement. Sept. 25, 1970.
3. "Charles Evers To Speak at Ford Hall Forum." Freshman Supplement. Sept. 25, 1970.
4. "Panthers Construct a New Constitution." Jim Urabel. Vol. LII. No. 1. Sept. 25, 1970.
5. "Relevance Stressed at Afro-Institute." Rene Holmes. Vol. LII. No. 3. Oct. 9, 1970.
6. "Evers Discourages Violence and Encourages Black Pride." John Burton. Vol. LII. No. 4. Oct. 16, 1970.
7. "Homecoming Queens." Jack Goldberg. Vol. LII. No. 5. Oct. 23, 1970.

8. "Black Appeal." Vol. LII. No. 8. Nov. 20, 1970.
9. "Dukemen Win Holiday Tourney." Ellen Cummings. Vol. LII. No. 9. Jan. 3, 1971.
10. "M.L. King Birthday Performance." Jan. 15, 1971.
11. "Buddy Miles Concert." Jan. 15, 1971.
12. "Abbey to Ali, the New Mood Descends." Jan. 15, 1971.
13. "Fans Seeing Move of Moore." Jan. 15, 1971.
14. "Officials Remain a Damnant in Panther Music Dispute." Vol. LII. No. 12. Jan. 29, 1971.
15. "Miles' Hassles and Mini-Riot Dominate Winter Quarter." Robert Dorland. Vol. LII. No. 17. April 2, 1971.
16. "Julian Bond Speaks Next Week." Robert Dorland. Vol. LII. No. 22. May 14, 1971.
17. "Black Students Press for Financial Solution." Ileen Dotson. Vol. LII. No. 23. May 21, 1971.
18. "Knowles Reneges on Black Aid." Ileen Dotson. Vol. LII. No. 23. May 21, 1971.
19. "Panga Nyeusi; Black Students' Newspaper." Jeanette Kennedy. Vol. LII. No. 23. May 21, 1971.
20. "Coretta King Will Address Seniors." Vol. LII. No. 24. May 28, 1971.
21. "Pres. Knowles Acts on Finances for Blacks." Ileen Dotson. Vol. LII. No. 24. May 28, 1971.
22. "Bond Calls for Black Solidarity; Terms Wallace 'Hillbilly Hitler'." Chris Black. Vol. LII. No. 24. May 28, 1971.
23. "Black Scholarships." Vol. LII. No. 24. May 28, 1971.
24. "Blacks Demand More Aid; Officials Issue New Policy." Scott Canoon. Vol. LII. No. 25. July 2, 1971.
25. "Atkins Delivers Campaign Talk." James McKenna. Vol. LII. No. 26. Aug. 20, 1971.

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1. "Gregory Calls For Youth Boycott." Joy Jordan. Vol. LII. No. 1. Oct. 8, 1971.
2. "Abernathy Exhorts Youth; March on the Ballot Boxes." Joanne McMahon. Vol. LII. No. 2. Oct. 15, 1971.
3. "Masque Makes a Connection." Steve Lewis. Vol. LII. No. 4. Oct. 29, 1971.
4. "Ghetto Children Write Hit Play." John Philip Krause. Vol. LII. No. 10. Jan. 21, 1972.
5. "Mitchell—The Many Facets of Jazz." Steven Krause. Vol. LII. No. 10. Jan. 21, 1972.
6. "Hoop Team 'Soul'ed On Spirit-Lifting Drill Team." Darcy McCormick. Vol. LII. No. 10. Jan. 21, 1972.
7. "Surging Cagers Romp Past BU." Sean Morey. Vol. LII. No. 10. Jan 21, 1972. (Sam Jordan)
8. "Trackmen Unbeaten; Mow Down BU, UNH." Art MacPherson. Vol. LII. No. 10. Jan. 21, 1972. (Charlie Vann)
9. "Malik Hakim; Black Fugitive From Justice." Committee For the Defense of Malik Hakim. Vol. LII. No. 11. Jan. 28, 1972.
10. "Track Team Races To Sixth Straight." Art MacPherson. Vol. LII. No. 11. Jan. 28, 1972. (Charlie Vann)
11. NU Varsity Basketball Team. Vol. LII. No. 11.



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1. "Dedication Unchained." (Profiles: Ted Thomas) Vol. LIV. No. 2. Oct. 6, 1972. p.11.
2. "Dick Gregory touches All Bases of Society." John Haesey. Vol. LIV. No. 3. Oct. 13, 1972. p.3.
3. "Homecoming Starts Today." Paul Cioto. Vol. LIV. No. 3. Oct. 13, 1972.
4. "New Direction, New Programs Raise Black Students' Ideals." Joe Nunes. Vol. LIV. No. 3. Oct. 13, 1972.
5. "Meet the Homecoming Queen Candidates." Joy Crisafulli. Vol. LIV. No. 3. Oct. 13, 1972. p.9. (Linda Brown '76)
6. "Blacks Protest Southern U. Tragedy by Boycotting Class, Demand More Black Studies; Seek Power to Hire Faculty, Create Curriculum; Cite Need For Housing Improvements." J.R. Goldberg. Vol. LIV. No. 9. Dec. 1, 1972.
7. "Afro-Institute's New Head-Dean Gregory Ricks." (picture, caption) Vol. LIV. No. 3. Oct. 13, 1972. p.9.
8. "Onyx Shines With Black News, Views." Al Furst. Vol. LIV. No. 10. Dec. 8, 1972.
9. "Crimson Dumps Huskies in Beanpot." Tom McGraw. Vol. LIV. No. 11. Jan. 19, 1973. p.12.
10. "Institute Finds New Black Congress." Garry Nevich. Vol. LIV. No. 12. Jan. 26, 1973. p.3.
11. "Peebles' Drama Now Book." John Mello. Vol. LIV. No. 12. Jan. 26, 1973. p.5.
12. "Institute's Library Aims at New Black Awareness." Al Furst. Vol. LIV. No. 13. Feb. 9, 1973. p.8.
13. "Model Cities Offers College Chance to Area Poor." Dave Speights. Vol. LIV. No. 13. Feb. 9, 1973. p.9.
14. "Butcher, Yates Innovate in Drama." John Mello. Vol. LIV. No. 13. Feb. 9, 1973. p.13.
15. "Thirty-six Make 'Who's Who'." Rick Foster. Vol. LIV. No. 15. Feb. 23, 1973. p.10.
16. "Black Studies Expanded." Wendy Allen. Vol. LIV. No. 17. March 9, 1973. p.5.
17. "ROTC May Get In a Few WACs." Joan Sprout. Vol. LIV. No. 17. March 9, 1973. p.13. (Marla Dixon)
18. "Running Track—It Ain't Easy." B.J. Teshko. Vol. LIV. No. 17. March 9, 1973. p.18. (Hank Van Putten)
19. "NEWS Chooses Top Athletes." Mike Williams. Vol. LIV. No. 17. March 9, 1973. p.20. (Hank Van Putten)
20. "Institute Plans Expo." Vol. LIV. No. 24. May 18, 1973. p.3.
21. "Polio Didn't Stop Stubborn Vinnie Yancey." Joyce Clarke. Vol. LIV. No. 24. May 18, 1973. p.7.
22. "Trackmen Seek Fair Investigation of Case." Mile Williams. Vol. LIV. No. 25. May 25, 1973. p.3. (Bill Milton '76CJ)
23. "Being Black and Proud: 'Kiss Me, Kate Staging in Wings'." Jeanne Ryder. Vol. LIV. No. 25. May 25, 1973. p.5.
24. "Council Changes Structure." Donna Bertazzoni. Vol. LIV. No. 28. July 13, 1973. p.2. (Bob Awkward)

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1. "New Government Seeks Wider Support." Kathi Kalliel. Vol. LIV. No. 32. Oct. 12, 1973. p.1. (Robert Awkward)

2. "Homecoming Queen Hopefuls." Vol. LIV. No. 33. Oct. 19, 1973. p.4. (picture, caption—Myrielle Smith '76CJ)
3. "Gaston Isles Grid Huskies' Elder Statesman." Vol. LIV. No. 33. Oct. 19, 1973. p.13.
4. "The Winners." Vol. LIV. No. 33. Oct. 19, 1973. p.4. (Myrielle Smith)
5. "Leaders Battle for Government." Vol. LIV. No. 6. Nov. 9, 1973. p.1. (Robert Awkward)
6. "Two Students Arrested After Cafeteria Scuffle." Vol. LV. No. 6. No. 9, 1973. (Anthony Van Der Meer and Ronald Reaves)
7. "Buy A Guy, Rent A Girl." Vol. LV. No. 6. Nov. 9, 1973. (Michael Small)
8. "Institute Policy Statement." Greg Ricks. Vol. LV. No. 6. Nov. 9, 1973. p.3.
9. "Penal Reform Stressed by Boone." Rick Smith. Vol. LV. No. 7. Nov. 16, 1973. p.3. (John Boone)
10. "Voting Open for Presidential Selection Rep." Donna Bertazzoni. Vol. LV. No. 8. Dec. 7, 1973. p.3. (Robert Awkward)
11. "Police Reply to Charges." NU Police. Vol. LV. No. 8. Dec. 7, 1973. p.11.
12. "Cagers Can't Find the Range." Glenn S. Feldman. Vol. LV. No. 8. Dec. 7, 1973. p.20. (John Clark)
13. "Here Comes Two More." Vol. LV. No. 9. Jan. 11, 1974. p.10. (Steve Ramos)
14. "A Nifty Move." Vol. LV. No. 9. Jan. 11, 1974. p.12. (John Clark)
15. "Black Dancers Visit." Vol. LV. No. 10. Jan. 18, 1974. p.9.
16. "Vie for 'Mr. Husky'." Vol. LV. No. 12. Feb. 1, 1974. p.12. (John Glenn, Jr.)
17. "Not High Enough." Vol. LV. No. 12. Feb. 1, 1974. p.14. (John Clark, Steve Ramos)
18. "Scholarship Benefits Minorities." Roger Drost. Vol. LV. No. 13. Feb. 8, 1974. p.4.
19. "One of These Girls to Become Year's Winter Carnival Queen." Mary Ann Bell. Vol. LV. No. 14. p.8. (Elizabeth Rhodes)
20. "Elizabeth Rhodes Wins Carnival Queen Title." Vol. LV. No. 15. Feb. 22, 1974. p.1.
21. "Freshman Student Also Teaches." Vol. LV. No. 15. Feb. 22, 1974. p.9. (Olon Godare)
22. "Police Racism The Issue." Al Furst. Vol. LV. No. 16. March 1, 1974. p.10.
23. "Trackmen Pocket NE Sprints Title." Tom McDermott. Vol. LV. No. 16. March 1, 1974. p.16. (Clyde Valentine)
24. "Five on Black Hand Side Unlike Typical Black Film." Vol. LV. No. 17. March 8, 1974. p.12.
25. "Federation Outlines Special Referendum." Lori Lustig. Vol. LV. No. 19. April 12, 1974. p.3. (Bob Awkward)
26. "Student to Speak in Favor of Gun Control." Robert Awkward. Vol. LV. No. 19. April 12, 1974. p.11.
27. "Greek Sweetheart." Vol. LV. No. 20. April 19, 1974. p.4. (Carmen Cooper)
28. "Federation Election An Awkward Victory." Donna Bertazzoni. Vol. LV. No. 21. April 26, 1974. p.1. (Bob Awkward)
29. "CAR Fights Against Racism." Mary Ellen Miller. Vol. LV. No. 21. April 26, 1974. p.3.
30. "Poet Nikki Giovanni: Thursday DSS Guest." Vol. LV. No. 21. April 26, 1974. p.4.
31. "Betty Wright Sweet At Sugar Shack." Steve Crimmin. Vol. LV. No. 21. April 26, 1974. p.4. (picture)

32. "Success of Federation Depends on The Student." Vol. LV. No. 21. April 26, 1974. p.8. (Robert Awkward)
33. "Graduation Thins Onyx Staff." Luke Bailey. Vol. LV. No. 21. April 26, 1974. p.11. (Eric Van Eversley and Barron Cox)
34. "For the Unchosen Many." Michael K. Williams. Vol. LV. No. 25. May 31, 1974. p.15.
35. "Federation Visible, How Many Can See?" Donna Bertazzoni. Vol. LV. No. 26. June 7, 1974. p.3. (Bob Awkward)
36. "Afro-Institute Sponsors Lively Folk Dance Group." Vol. LV. No. 28. July 24, 1974. p.3.
37. "Haitian Meta Physicist Claims Jupiterians, Pope in League." Mary Ann Bell. Vol. LV. No. 28. July 24, 1974. p.6. (Charles Buon)
38. "Student Court 'One of Strongest in Country'." Paul Cioto. Vol. LV. No. 29. Aug. 14, 1974. p.2. (Pamela Hayes)

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1. "African American Institute Focuses on Black Social And Academic Needs." Paulette Boudreaux. Vol. LVI. No. 1. Sept. 26, 1974. p.5.
2. "Fraternities Set For Freshman Rush (Alpha Kappa Alpha)." vol. LVI. No. 1. Sept. 26, 1974. p.14.
3. "Onyx Starts New Season." Paulette Boudreaux. Vol. LVI. No. 3. Oct. 10, 1974. p.3.
4. "Black Demands Accepted Following Peaceful Sit-In; 'Occupy Dean's Office for Three Hours.'" The News Staff. Vol. LVI. No. 4. Oct. 15, 1974. p.1.
5. "Demands to Take Effect Friday." Anthony Graham and Kokayi Alimayu. Vol. LVI. No. 4. Oct. 15, 1974. p.2.
6. "Blacks Say Demands Made in Interest of Every Student." The News Staff. Vol. LVI. No. 4. Oct. 15, 1974. p.3.
7. "Study Shows College Vital to Boston Economy." Paulette Boudreaux. Vol. LVI. No. 5. Oct. 17, 1974. p.3. (picture)
8. "Mandrill Concert Opens Homecoming Weekend." Vol. LVI. No. 9. Nov. 14, 1974. p.1.
9. "Federation Votes to Join Mass. Student Lobby." Eileen Shanley. Vol. LVI. No. 9. Nov. 14, 1974. p.3.
10. "Whatever Happened to the YMCA?" Andrea Rotondo. Vol. XXXVII. No. 23. Feb. 21, 1935. p.1. (Vol. LVI. No. 9. Nov. 14, 1974. p.9.)
11. "Racism Extinct on Football Team?" Michael Coogan. Vol. LVI. No. 9. Nov. 14, 1974. p.15. (Rhett Lewis)
12. "Violence Reigns in Gym as Gate Crashers Hit Concert." Paul Cioto. Vol. LVI. No. 10. Nov. 21, 1974. p.1. (Robin Claiborne)
13. "Huskies Send Fairfield Away Disappointed, Sorry Losers." Hank Anthony. Vol. LVI. No. 11. Dec. 5, 1974. p.11.
14. "From the Track to the Globe." Todd Finestone. Vol. LVI. No. 11. Dec. 5, 1974. p.14. (Larry Whiteside)
15. "Law Enforcement Program tries to Change with Time." Ann Marie Lucey. Vol. LVI. No. 12. Dec. 12, 1974. p.9. (Willie Davis)
16. "Ed Bullins—Details Plus." Carol Finbyson. Vol. LVI. No. 13. Jan. 23, 1975. p.7.
17. "Huskies Beat Sour Note." Chuck

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 18. "Students to Have a Lawyer?" Kathy Bird. Vol. LVI. No. 14. Jan. 30, 1975. p.4.  
 19. "Black History." News Brief. Vol. LVI. No. 16. Feb. 13, 1975. p.2.  
 20. "Tuition Petition Branded A Success." Mary Beth Lane. Vol. LVI. No. 16. Feb. 13, 1975. p.3. (Bill Taylor)  
 21. "McCann's Our Man." Samuel Libby. Vol. LVI. No. 16. Feb. 13, 1975. p.10.  
 22. "Les McCann is More." Samuel Libby. Vol. LVI. No. 16. Feb. 13, 1975. p.11.  
 23. "Ann Duncan-Glasgow Affirmative Action Head." Kathy Bird. Vol. LVI. No. 18. March 6, 1975. p.3.  
 24. "Cobham Delayed." Chris Morton. Vol. LVI. No. 18. March 6, 1975. p.3, 8.  
 25. "Black Dean Decision Awaited." Paul Cioto. Vol. LVI. No. 21. April 17, 1975. p.3.  
 26. "Husky Trackmen Conquer Harvard as Cohen Looks Towards NE's." Dave Shonfield. Vol. LVI. No. 21. April 17, 1975. p.12. (picture, caption—Walter Martin)  
 27. "Work Study Hours Cut to 10." Peter Szekeley. Vol. LVI. No. 22. April 24, 1975. p.3. (picture, caption—Frederick Douglas)  
 28. "Fighter Feminist Finishes Forum Clenching Fists, Came Out Roaring." Teresa Dolen. Vol. LVI. No. 24. May 8, 1975. p.4. (picture, caption—Attorney Florynce Kennedy)  
 29. "Racism is Force Behind Tuition Hikes." Tony Prince. Vol. LVI. No. 25. May 15, 1975. p.7.  
 30. "Silver Masque's 'Guys and Dolls' Ready To Roll." Marc Myers. Vol. LVI. No. 28. June 5, 1975. p. 1. (picture, caption).  
 31. "Edelin Says DA Used Emotion, Not Facts In Prosecuting Fetus Trial." Anthony Pastelis. Vol. LVI. No. 28. June 5, 1975. p. 3.  
 32. "Ed Bullins." (picture, caption) Vol. LVI. No. 28. June 5, 1975. p. 8.  
 33. "Students Unite For Power." Michael McGonnigal. Vol. LVI. No. 30. Aug. 20, 1975. p. 2. (Bob Awkward).

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1. "2500 to Attend Racism Conference." M. McGonnigal. Vol. LVII. No. 1. Sept. 25, 1975. p. 4. (NScar)  
 2. "NScar Gets Free Ride, But May Face Bumpy Road." Steve Krause. Vol. LVII. No. 2. Oct. 9, 1975. p. 1.  
 3. "Naming of Black Dean Fulfills Sit-in Demands." M. McGonnigal. Vol. LVII. No. 2. Oct. 9, 1975. p. 3.  
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 5. "NScar Schedule." Vol. LVII. No. 2. Oct. 9, 1975. p. 3.  
 6. "Alvin Ailey to Kick Off Creative Arts Season." Jeanne Ryder. Vol. LVII. No. 2. Oct. 9, 1975.  
 7. "NScar: No-Shows, No Action, headline." page 1. Vol. LVII. No. 3. Oct. 16, 1975.  
 8. "Few Headline Show." by Bary Lass & Donna Bruce. Vol. LVII. No. 3. Oct. 16, 1975. p. 1.  
 9. "Putting on Act." M. McGonnigal. Vol. LVII. No. 3. Oct. 16, 1975. p. 1.  
 10. "Afro American Institute." Randy Alexander. Vol. LVII. No. 3. Oct. 16, 1975. p. 6.

11. "Webster Lewis Salutes Blacks at Music Festival." Jim Roberge. Vol. LVII. No. 4. p. 6. Oct. 23, 1975.  
 12. "Ricks to Resign Post." Randy Alexander. Vol. LVII. No. 4. Page 4. Oct. 23, 1975.  
 13. "Homecoming Vote for Student Apathy." Richard Allen. Vol. LVII. No. 4. p. 1. Oct. 23, 1975.  
 14. "School Won't Stop Black Frat Branding." Steve Feldman. Vol. LVII. No. 6. p. 1. Nov. 20, 1975.  
 15. "Feds to Invite All, Harris to Speak Here." Martin Elder. Vol. LVII. No. 8. Jan. 16, 1976. p. 2.  
 16. "Madison Park Kids in Classes here." Paulette Boureaux. Vol. LVII. No. 11. Feb. 5, 1976. p. 9.  
 17. "Ensemble Explodes in Resounding Jazz Rendition." Marc Meyers. Vol. LVI. No. 12. Feb. 12, 1976. p. 9.  
 18. "Blacks Seek to Regain Unity." David Wilson. Vol. LVI. No. 13. Feb. 19, 1976. p. 5.  
 19. "CJ Professor to Defend Cleaver." Kent Ewing. Vol. LVII. No. 15. p. 4. March 4, 1976.  
 20. Editorial: "Ryder Hits with Black Faculty Hiring Demands." Steve Feldman. Vol. LVIII. No. 4. April 15, 1976. p. 1.  
 21. Editorial: "Ryders Response to Minority Hiring." Kenneth Ryder. Vol. LVI. No. 20. April 29, 1976. p. 7.

22. "Artist Works Reflect Afro- American Suffering." D. Wilson. Vol. LVII. No. 16. March 11, 1976. p. 5.  
 23. "National Search Called to Find Black Teachers." Richard Allen. Vol. 55. No. 5. April 23, 1976. p. 1.  
 24. "Prof. to Study African Monkey Boy." D. Wilson. Vol. LVI. No. 22. p. 1. May 20, 1976.  
 25. "Stokely Carmichael Capitalism Must Go." D. Wilson. Vol. LVI. No. 22. May 20, 1976. p. 1.  
 26. "Soul-News Briefs. LVI. No. 22. p. 2. May 20, 1976.  
 27. "Economics Set Up for Unemployment." P. Delmolins, T. Damm. Vol. LVI. No. 24. May 27, 1976.  
 28. "Buruneli Study a Dud; Phinny is Retarded." Vol. LVI. No. 25. June 4, 1976. p. 1.  
 29. "Prof's Road to Burundi; A Drive Down Wrong Lane." Steve Feldman, Vol. LVI. No. 26. p. 1.  
 30. "Art Exhibit Depicts Racial Violence." D. Wilson. Vol. LVI. No. 26. p. 11. July.  
 31. "Celts Select John Clark." Vol. LVI. No. 26. p. 12.  
 32. "NU May Give to Roxbury Project." K. Ewing. Vol. LVII. No. 38. p. 2. July 14, 1976.  
 34. "Campus Goes Ape Over Fake Monkey Child." Vol. LVII. No. 28. p. 4. July 14, 1976.

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**All of these articles listed on pages 61-64 can be found in the Dodge Library reference section**

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# IN CLOSING

Why can't there be joy for you and me  
Without us trying to get over  
on one another  
Why can't there be peace and  
happiness  
Without us trying to shade our lives  
from fear?  
Why can't we be brothers and sisters  
Why can't we be brothers and sisters  
Without just trying to get over?  
Why do we have to be backstabbers  
and such?  
That makes us not have peace and  
joy  
Why can't brothers try to unite  
And educate one another to believe  
That there's more in this work  
Than pushing, shooting up, and trying to  
get over?  
Why can't we learn to have peace and  
joy together?  
Why can't we have peace and joy?  
Why can't I walk down the street and  
say  
"Hey sister what's happening?"  
Without her saying, "Who's he talking to?"  
and when you talk to a group of "sisters"  
They say brothers are not together  
Why?

Sisters say, "brothers are jive"  
They think they are infallible  
There are others who say, "they're not  
my style"  
Or "I don't want to be bothered"  
Yet when you see a black man  
With a white woman  
Everybody says "yeah" and "why"  
Why?  
I don't know, you tell me  
Is this why we can't be brothers and  
sisters?  
Is this the way to educate the young  
Why can't we be brothers and sisters  
Without trying to shade our lives with fear  
Fear.  
Yes-Brother Man  
Because sisters think we are justifying  
to get over  
Is it because sisters shade their feelings or  
Because brothers are sick in the head  
Is this the education which we are  
passing  
To our younger brothers and sisters



**Martin Luther King**

**1929 - 1968**

What would he say today?

Why can't we be brothers and sisters and  
Together teach and educate to have  
peace

Brother man, let me continue  
It's awful to see sisters home or in the  
dorm with nothing to do  
They say if they go to a party  
The brothers are jive and shaky when  
They say, "Hey baby, what's your name"  
What are you supposed to do  
You tell me, I don't know  
Why can't we be brothers and sisters  
Why can't we educate one another  
and have peace and joy?

Why have the sisters and brothers  
Let their minds go wild  
When they can educate themselves  
and have peace and joy?  
Educate your minds to say  
We can be brothers and sisters  
Without us trying to get over  
We can be brothers and sisters  
Without us trying to get over.

J.F.M.

# The Nation's Only Black Artist-In-Residence

By Cathy Davenport and Sandi Lambert

Dana Chandler, also known as Akin Duro, is the first living, breathing, working black Artist-in-Residence at Northeastern University.

He is also, the first artist to have a 9,000 square foot studio on an American College campus. Dana, 34 years of age, was born, raised, and educated in Boston.

While stalking through his studio on Northeastern's campus, one is met with strong panoramas of color and bulging compositions. They seem to await the hour when they would step-out of the canvas, and become animated fractions of reality instead of just mirror images.

For Dana, these paintings dictate personal statements from him: His paintings speak of black people in America. The problems they have had being here, and where they should go from their present situation.

He speaks of history, the good with the bad. His work talks of the heroes of our culture, and the beauty of black women, who he feels have not been given their true pedestal.

Dana feels strongly about the many problems of blacks, and deals with them not only as an artist, but as a community worker and educator. He sees these problems in terms of the Afro-American lack of self-recognition, as well as "collective worth," and in terms of their traditional negligence of education.

"Getting an education is a profession, and the acquiring of skills to gain liberation is not seen or understood that way by young blacks," said Dana.

Dana in 1969, and 1970, serviced community residents as a worker for Model Cities and the Jamaica Plan APAC.

He now continues involvement, as an assistant professor of Art and Art History at Simmons College, as an Artist in Residence at Northeastern, and by teaching the course the Afro-American Art Experience at N.U.

As an educator, Dana's goals are to make his position impor-

tant and significant to Afro Americans, not only in the community, but everywhere; and "to show the significance of the 5000 working black artists in the country and the importance of their work," he said.

Dana said: "We must create an atmosphere so that our art, and our culture will survive. And even more important we must create an atmosphere that will override the 'elements' of this society, which refuse to recognize the validity, and ability, of blacks in any medium, whether it be art, dance or theater."

Dana said that in this essentially hostile society, blacks are seen merely as performers, and entertainers, of their own culture, not as producers of it.

He feels that being an artist should be relative (in this society) to what blacks do.

When Dana first started painting, he said most people thought he was out of his mind. When asked, "Why be an artist?" He responds with: "What else would I do? Would I get a job?"

He feels society sees blacks as an extraneous entity, and his decision to be an artist was very much a goal to prove that blacks can provide a useful function.

"There were times I would meet people on the street and tell them I'm an artist, and they'd say, 'oh how interesting' I used to paint too', like it was a hobby, said Dana.

"Of course there are other things I do," he admitted, "but only to survive, only to keep on painting."

As an artist, Dana first received recognition through his mur-

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